Souvenir.

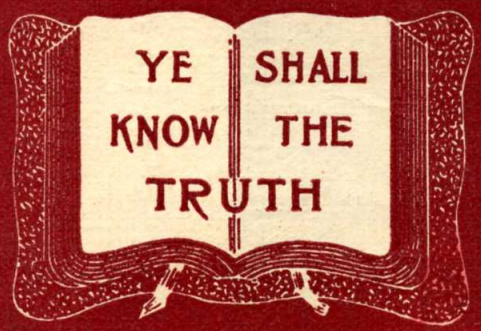
(notes from)

Watch Tower Bible and Tract Society's Conventions

OF

BELIEVERS IN THE

ATONING BLOOD OF CHRIST.



A RANSOM FOR ALL

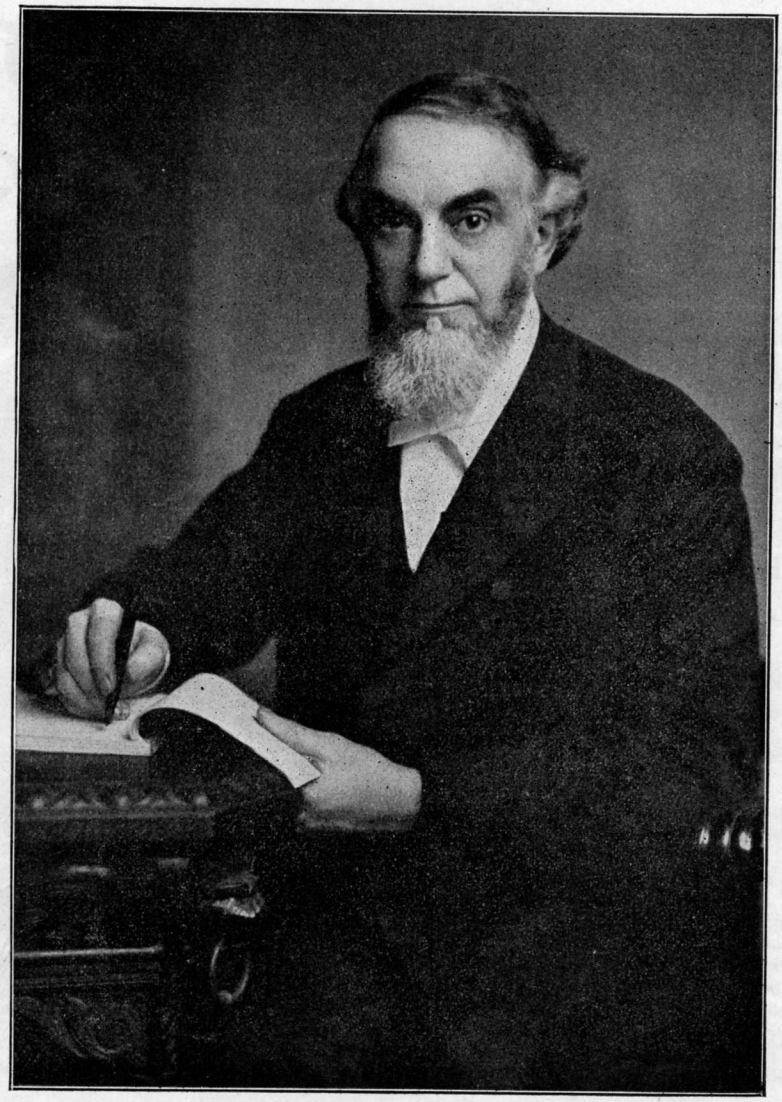
INDIANAPOLIS, IND.
JUNE 14 - 17

NIAGARA FALLS, N.Y.
AUG. 30 - SEPT. 6

NORFOLK, VA.
SEPT. 29. - OCT. 6

1907

PART I



Souvenir

(Notes from)

Watch Tower Bible and Tract Society's Conventions

To the King of Kings and Lord of Lords

IN THE INTEREST OF

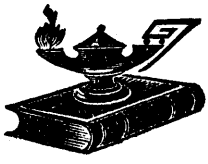
HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

THIS WORK IS DEDICATED

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.

19  07

Indianapolis, Ind.	Niagara Falls, N. Y.	Norfolk, Va.
June 14-17	Aug. 30-Sept. 5	Sept. 29-Oct. 6

The Pure Testimony

The pure testimony put forth in the Spirit
Cuts like a sharp two edged sword,
And hypocrites now are most sorely tormented
Because they're condemned by the Word;
The pure testimony discovers the dross,
While wicked professors make light of the cross,
And Babylon trembles for fear of her loss.

The world will not persecute those who are like them,
They'll hold them the same as their own.
The pure testimony cries out separation,
Which calls you your lives to lay down;
Come out from their spirit and practices too,
The track of our Savior keep full in your view,
The pure testimony will cut its way through.

Has not the time come for the Church to be gathered
Into the one spirit of God ?
Baptized by one spirit into the one body,
Partaking Christ's flesh and His blood;
They drink in one spirit which makes them all see
They're one in Christ Jesus wherever they be,
The Jew and the Gentile, the bond and the free.

A battle is raging between the two kingdoms,
The armies are gathering around,
The pure testimony and vile persecutions
Will come to close battle ere long;
Then gird on your armour, ye Saints of the Lord,
And he will direct you by His living Word,
The pure testimony will cut like a sword.

Believers in the Atonement-Sacrifice of Christ, "A Ransom for All."

ANOTHER year has rolled around and again it seems to be the Lord's will that a report should be prepared of the proceedings of the Conventions for 1907. The thought seems to be that there will not be many more Conventions for any one of us to attend here on earth and that as many baskets of fragments be gathered up as possible from the remaining Conventions. Therefore, the work has been attempted, and will consist of a combined report, issued in two parts.

While this is not an official report of the Conventions of 1907, held under the auspices of the **Watch Tower Bible and Tract Society,** at Indianapolis, Ind., Niagara Falls, N. Y., and Norfolk, Va., but merely notes of the sermons and incidents connected therewith, we trust, however, that it will be a fitting memento of the "best Conventions" ever held. Further, that it may be, in a measure at least, the means of stirring up the pure minds of as many as possible to put forth strenuous efforts to attend every Convention possible until at last we gather in that last and best Convention of "The Church of the First Born," which will never end and from which there will be no parting, and of which these Conventions are but a foretaste.

We read in the Scriptures:

"The secret of the Lord is with them that fear (reverence) Him; and he will show them his covenant." (Psa. 25:14.)

"Then they that feared (reverenced) the Lord spake often to one another: and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared (reverenced) the Lord, and that thought upon his name." (Mal. 3:16.)

"Let us consider one another to provoke unto love and good works;

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; **and so much the more, as ye see the day approaching."** (Heb. 10:24, 25.)

In view of the importance of the above texts, we wish to impress upon all that these Reports are not meant to take the place of personal attendance at Conventions, if it is at all possible to attend. The fact is, those who attend personally get more from the reports because they refresh their memories with the good things heard and enjoyed there. Especially is this true with the discourses, which nearly all the friends find great difficulty in remembering, and which are worth reading and thinking over a great deal; they are "meat in due season" from our present Lord, the Master of the Harvest, through "that servant" and his "fellow-servants."

We trust that those who were privileged to attend the Conventions will, in the possession of this report, have a tangible reminder of the precious seasons of fellowship they enjoyed and of the many helpful suggestions and assistances which were there presented, and which otherwise might possibly have been lost in the abundance of blessings provided in that "feast of fat things," but which will thus be permanently preserved.

We also trust that those who were not privileged to personally attend the Conventions may, by means of this Report, receive a large share of the blessings, which were the portions of those who, more fortunately situated, were able to attend, and that the Report may cause such to feel that they had a personal part in the Conventions, which they could not have had in any other way.

We cannot urge too strongly that every one go to the Conventions for the **valuable experience** and **fellowship and association** at the Conventions with those of "like precious faith," **which cannot possibly be reproduced in any report.**

We pray the Lord's richest blessing upon this Report as it goes on its mission to the "Household of faith," giving out His truth, and that His spirit and His strength may refresh one and all, and be especially manifest in the trials necessary in endeavoring to "press down upon the mark for the prize of the high calling of God in Christ Jesus."

May grace and peace be multiplied unto you through the knowledge of our Lord and Saviour Jesus Christ.

Yours in the fellowship and the royal service of the **King of Kings** and **Lord of Lords.**

GEO. M. HUNTSINGER,
Columbus, Kansas.

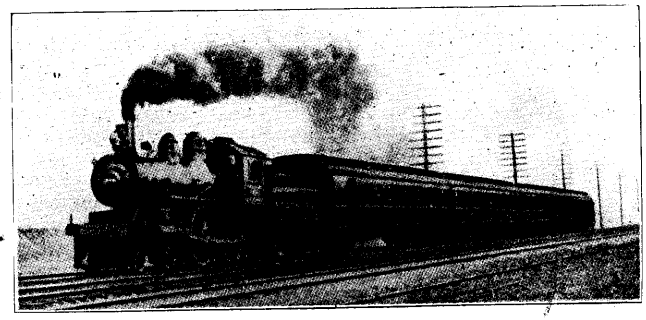
DR. L. W. JONES,
2024 Washington Boul.,
Chicago, Ill.

Indianapolis Convention

of the

Watch Tower Bible and Tract Society

THE OLD WAY



THE NEW WAY

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

AS A PARTIAL fulfillment of the above prophecy by the Prophet Daniel, the **Indianapolis Convention of Believers in the Atonement Sacrifice of Jesus,** began, so far as the Chicago Ecclesia was concerned, when, on June 13th, they met in a body at the Dearborn Street Railway Station, and with them a number of friends from various places in Illinois, Iowa, Wisconsin and Minnesota.

It was surely a pleasure to see one another so happy and to meet once again this side of the vale those we had met before and to personally meet and greet the others, "whom not having seen, we loved." It was a foretaste of the joy that was ahead of us.

The Committee of the Chicago friends having carefully considered the various routes to Indianapolis, decided to go over the famous **Monon** Road, which is the most direct route. Special cars of the most modern type with all conveniences for our comfort were reserved for our use, and we were accorded the finest treatment by the **Monon** officials. The **Monon Railroad** also connects with the principal roads going to the **Jamestown Exposition** and they will be pleased to send, free of charge, upon application to them at 182 Clark Street, Chicago, circulars descriptive of their rates, stop-over privileges, hotels, etc.

The thought came to our mind: "What have we to complain about in traveling?" Surely nothing, if we stop to consider how the Queen of Sheba and her company traveled **on camels,** when she visited Solomon, and how our dear Lord Jesus and the Apostles **walked** many a weary mile. Comparing such primitive methods with the service as was rendered us by the **Monon Railroad,** should cause every heart to render thanks for so many temporal blessings while enroute for the Conventions where such grand spiritual feasts were laid out for us.

There were seventy-three in the party from Chicago and vicinity. We enjoyed the trip very much, singing songs and scattering tracts at the various stations we passed through. The Convention Hall was not open that evening, as it was thought best that all the friends should get a good night's rest and be ready for the Convention proper, which opened the next morning.

The hall where all the services, except the baptism service, were held is known as the "Tomlinson Hall," and is a large hall, seating about 3,300. It is nicely arranged for conventions, but because of its size, etc., it is difficult to hear everything that is said, hence all the testimonies will not be reported in full, for we could not always catch the name of the person testifying and in some instances could not hear the testimony at all. However, we did get many of the special remarks in those testimony services and they will appear in their proper order.

The Indianapolis friends did all in their power to make the Convention a success and to look after the comforts of the visiting friends. Like all the conventions, this one was the best, and the thought was many times expressed that each Convention would probably be the best, until we finally reached the last and best Convention of all, the Convention of the Church of the First Born.

At the opening of the Convention, there were about 375 present, but before the Convention closed there were about five hundred present. These were representatives from the following states, and it is possible there were other states represented that we did not learn of: Illinois, Wisconsin, Kansas, Ohio, Indiana, Texas, Pennsylvania, Georgia, South Dakota, Missouri, Oklahoma, District of Columbia, Alabama, Tennessee, Iowa, Michigan, Kentucky and Ontario, Canada.

TOMLINSON HALL

Friday, June 14, 1907

10:30 A. M.—Convention opened by singing of hymn No. 87. Opening Address by Brother C. A. Wise, of the Indianapolis Church.

BROTHER C. A. WISE

ON the 7th day of February, this year, I received an envelope about like that (exhibiting our blue Tower envelopes); I believe you are all acquainted with that kind of envelopes; you have seen them before. It was from Brother Russell, suggesting the propriety of a convention at Indianapolis about the middle of June. Those of you who know the Indianapolis friends can readily understand how quickly we concurred in the suggestion. Dear friends, our expectations have been great; and as we have anticipated the convention, and the blessings that should be ours in the convention, there has been great joy in our hearts; and as we have corresponded with different friends in various parts of the country, and have learned of their intentions or desires to associate with us during this time, how our hearts have been made glad. We are glad this morning that this day has arrived; we are glad you are here with us at our homes.

It has been a pleasure and a joy, dear friends, for the class at Indianapolis to serve you in the little ways they have been able in the perfecting of the arrangements for the convention; and when you see those wearing white badges you may know they have been in a special way in the last few weeks trying to lay down their lives for you.

I rejoice that I have the privilege of welcoming you here to our homes. I rejoice to have the privilege in this great hall—Tomlinson Hall—of welcoming people such as never before have assembled here. There have been a great many banquets held in this room in times past, but beginning today there is going to be a banquet such as this hall has never before seen. The great King of the Universe has spread the table, the Lord Jesus has come forth and served us; and so we rejoice. All things are ready; all things are ours.

Now, how are our hearts this morning? Let us open wide the doors of our hearts and let the dear Redeemer come in and take full possession of us; He is so ready and so willing to bestow blessings upon us. Now, are we ready, are we willing to receive the blessings? I know we are.

I know of a great many small and some great sacrifices that you have individually made in order that you may make your arrangements to attend this convention, and the Lord is going to honor you in the sacrifices you have made. So this morning what is the condition of our hearts? Are they in condition to receive the blessings and the favors of our dear Elder Brother, the Lord Jesus Christ? Dear friends, I can assure you upon His word that the services of this convention will not be in vain. And I trust also that when you begin to return to your several homes you will be imbued with the spirit of this convention, so that the friends who are not privileged to attend may feel the influence and catch some of the spirit of these gatherings. I trust it may be said of this convention, as of the last convention, that the last was the best. That is literally true. The last convention you see is always the best, because I think, dear friends, there are reasons why it should be. If we are growing in favor, growing in knowledge, and growing in the graces of our dear Savior, then the last gathering should be the best gathering. I trust this may be true of the convention at Indianapolis; that this may be the best ever.

Now how, or by what means, were we able to bring together such a gathering as we see here? It is by the power of the truth. It is by the power of the gospel of the Lord Jesus Christ. It is of His favor which He has bestowed upon us. As He says, "Ye are not children of the night, nor of darkness, but ye are the children of light." And so our dear Savior has taken us into His confidence, and He has revealed to us, and is revealing to us, some of the deep things of Himself. Those of you who are privileged to sit at this banquet table for these four days will partake of this deep, strong meat—not the milk but the meat of the Word—that you may grow up into Him. I assure you, dear friends, if your heart is right, and you are sitting at this table the Lord Jesus is serving, he will not serve you with any food that will cause spiritual indigestion, or anything of that kind. No, no; just the reverse. We do not have spiritual indigestion, those of us who sit at the Lord's table. So we rejoice in His Love; we rejoice in His favor; we rejoice in His presence. And O, how sweet it is for brethren to dwell in unity! And how sweet it is to feel the loving arms of our dear Savior around about us in the busy scenes of the day, in our conflict with the world, and how we rejoice as we feel His loving guidance in all things! The all-seeing eye of our Heavenly Father is around about those who have made a covenant with Him by sacrifice. That is the class the Savior is seeking out, and we are assisting Him in this work—assisting all those who have made a covenant with Him by sacrifice.

I trust the services of this convention may tend to make us strong in the Lord; that we may still find the sacrifice bound unto the horns of the altar, that day by day the Lord may bring about such conditions as will cause the burning or consuming of the sacrifice until the whole offering is consumed in His service. Now, none of us could do any great thing. You and I have the great privilege of daily laying down our lives for the brethren in the small things that come to us day by day; and you know those are the hardest things to do—those little things that seem so insignificant to the world, and even we sometimes underestimate them, but they are the things that tend to make us grow; those are the things the Lord wants us to do. He will never entrust us with the great things until we have been faithful in the small things day by day. So let us be faithful in all things.

Now I know how anxious you are to tell something of this grand story of Jesus and His love. I know of this grand story of Jesus and His love. I know for you in these last days, so I think a long speech from me at this time would be out of place. I have the great pleasure, dear friends, of now introducing to you our dear brother Herr, of Allegheny, who will be permanent chairman of the convention, and who will now take charge.

Response by Brother M. L. Herr.

DEAR FRIENDS: It is with a very great deal of pleasure that I come before you this morning, and listen to the precious words our dear brother has brought to your ears. I am sure that ever since any of us have known of this convention our hearts have been dwelling upon the possibilities of blessing in this

BROTHER C. A. WISE

the first general convention of this year. I am sure that we have each one already received, as we have listened to the words our brother has spoken to us, a very rich blessing from the Lord. As we neared the time when the date was due for the convention to begin, our anticipation grew stronger, and deeper, and in some way the Lord was preparing us for the blessings He had for us; and already we realize that the Master Himself has served us, just as He said He would do; that He would gird Himself and serve us. So He is fulfilling that this morning. The illustration our brother used is taken from the Father's word. We are seated at the table.

BROTHER M. L. HERR

You remember the words of the Psalmist, "Thou preparest a table before me in the presence of mine enemies." There never was a time when this was more thoroughly true of us than today. We of the Lord's people are in the midst of foes on every hand, visible and invisible, known and unknown. Never was there a time when so much effort was made to overthrow the faith of the Lord's people, and to divert them from the path of righteousness. We come today to be seated at the Master's table, and to receive from His hands, and we know the food He will give us is not adulterated, nor has it any admixture of error. That which the Master gives is clean, and that which He serves is pure. Therefore we have the double assurance, first, that it comes from the hand of the Master, and, second, that it is that which is proper and suitable for us; and as we wait before the Lord we know we will not be turned away empty.

We appreciate the love of the dear ones of the church at Indianapolis. We appreciate all their services of love. We know it has cost them no little service, but we know it was done in the spirit of love which so characterizes all of the Lord's people, and for this reason we are pleased to partake of their hospitality at the Lord's table this morning, today and all through this appointed time. We are pleased to recognize and acknowledge ourselves as sharers and recipients of their loving ministry toward us and towards the Lord's people in their care for us.

Now, on behalf of the Watch Tower Bible and Tract Society, I bid you all welcome to this, our convention —the convention of the Lord's people, the convention in which all who love the Lord and are trusting in the precious atoning blood of Christ are welcome. We fellowship together as members of the family of God; we fellowship together not merely as those who love the Bible, and see some blessed truths in it, for if that were true the basis of our fellowship might be very much broader than it is, and include many who are not really cleansed by the precious blood. There are many today who look upon the Bible as a book from which they may receive some blessing and some knowledge they get from no other source. We do not fellowship thus. We fellowship as members in Christ, as those who are trusting in the precious blood of Christ; and, unfortunately for them, there are not very many at the present time who are trusting in the precious blood. But it is our privilege in this dark night to be covered by the blood, and as those who are trusting in the atoning blood of Christ we recognize the fellow-members who by one spirit have all been baptized into the one body, soon to be complete in glory, and soon to begin that glorious work which will mean the blessing of all the families of the earth.

Now we all realize the Lord has abundantly poured out His spirit in fulfillment of His promise, and let us remember that we are not receiving from the Lord for ourselves merely, but we receive in order that we may again pour out the blessing. As our brother so beautifully expressed it, as we go from this place we pour it out to those who have not been privileged as we to attend. But while we are here, we are not here merely to receive a blessing; we are not here as empty pitchers merely to be filled, but as those who are being filled give of that which we ourselves have received. And may we each contribute our share of the blessings to each other, and may we each be vessels filled with the Master's spirit, and pour out a blessing to others.

We remember that at previous conventions some of those who were not with us in the knowledge of the precious present truth were brought to it through the spirit manifested by those who were attending the convention. When in Washington, D. C., recently I met several brethren who were brought to the truth during the convention. We may not know how the light shining forth from the vessels filled with the holy spirit may accomplish some blessing here, so we let our light shine, and we pour forth that which we have received, and thus we are as bright and shining lights in the midst of a crooked and perverse generation, among whom, as the Lord says, we should shine as lights in the world.

May the Lord bless us all, and may we all be in that attitude of heart by which we can receive the rich outpouring that the Master has for us. I quote the words of our dear brother that this undoubtedly can be, and we hope and believe it will be, the best convention ever held. And so we look to the Lord for His blessing. Amen.

Praise and Testimony Meeting.

At the close of Bro. Herr's response, he threw the meeting open for praise and testimonies. There were several songs and prayers and twenty testimonies. We could not hear all or get the names of those testifying, but some of the points we did get follow:

One and all expressed their joy and gratitude at being able to be present. To some it was the first General Convention they had ever attended. To some also, it was the first time they had ever seen our dear Pastor Russell personally; it is not necessary to tell how much they appreciated being there and of meeting him, for we have all been to our first convention and remember how it was.

Some told how they had been planning for a long time to be present, while others did not know they could come until the last minute. One sister told us that the Lord had been so good to her that she did not feel she should ask to get away from work, but upon asking her if the Lord ever put a limit to his goodness, she said no. The next morning she asked her employer if he thought he could spare her for a few days and told him where she wanted to go. He replied that she could go and he would manage the work all right. Possibly some others could have been at the convention if they had made the effort. If you are not planning for the next one, we suggest that you begin at once by asking the Lord to open the way for you, if it is his will.

Not Receiving for Ourselves Only.

One of the thoughts presented several times was that we were not there to receive for ourselves only, but that we were to fill our pitchers and then pour out the good things when we returned to our several homes, and that therefore we were to try to get as full of the Spirit of the Lord as possible.

BROTHER M. L. HERR

Convention Fever.

Brother Geo. Draper said that four or five weeks ago he and Sister Draper got the convention fever and so they came all the way from South Dakota to get a blessing. On the way they stopped with the Minneapolis friends, who sent by them their love and greetings to all at the Convention. Bro. Draper said he was sure this convention would give much zeal and courage to press on.

Song Testimonies.

Several of the friends testified by calling for a special song which expressed the sentiments of their hearts.

San Antonio, Texas.

One sister from San Antonio, Texas, said she brought love and greetings from their class as they all wished to be remembered to those present. She said when she heard four months ago of the convention to be held at Indianapolis, she asked the Lord to keep her well.

Old and Young Need the Lord.

A brother from Johnstown, Pa., stated he was one of six from there. He quoted from John: "If ye love me, keep my commandments," and stated that no matter how old or young we are, we need the Lord. He had been in the Baptist Church for 27 years. He urged that we go prepared to tell the glad story to those near by.

Rejoicing in the God of Our Salvation.

One brother from Elgin, Ill., said he was rejoicing in the God of our salvation and in our fellowship. He said, it is wonderful to think of these things—I am glad I am here.

Live in the Presence of God.

One brother from Batavia, Ill., said, I feel the need of living in the presence of my heavenly father. I want to realize more and more my absolute nothingness.

Many Young People Interested.

One brother said he was baptized into present truth about a year ago and has been feasting at the table ever since.

Consecrated in Nominal Church.

Another testified that he had been in the truth for four years, that he had been consecrated in the nominal systems, but was hungry for more and more truth. He stated that on hearing the first sermon on the truth he accepted it.

Helped to Come to Convention.

One sister testified that she had been helped to come to the convention by a gentleman who paid her $5.00 for a slight service. She said that if she had not been in the truth she would not have wanted to accept it. It was her sixth general convention and she had been greatly blessed in all of them.

Nine Years.

One brother who had been in the truth for nine years said that as he looked back he rejoiced that he had not resisted the Lord to any great extent, but realized on the contrary what a blessing had come to him because of permitting the Lord to do His work in him.

Light Bearers.

Another brother said he thanked the Lord for the light which makes manifest and that we now realize that our eyes are open. For three and a half years Jesus was giving out the light. He then said, "Ye are the light of the world."

Great, Big, Bald-headed Boy.

Another brother said it was not necessary for him to tell us that he was happy for all could see it. He said that for several days before the convention he could hardly eat or sleep and that the day before the convention he laid down on the bed, but after tossing and rolling around for a while he got up and his wife asked him what the trouble was; he said, I cannot sleep, at which she replied, you great, big, bald-headed boy!

For some time I had been searching for the truth. I could not find anyone that had all the truth, and you can imagine my astonishment when I did find the truth. This text has impressed me, "If you continue in my Word (which does not mean merely going to church, etc.), ye are my disciples indeed. Ye shall know the truth and the truth shall make you free."

At the close of this service Bro. Wise announced that volunteers were wanted the next morning at 7 o'clock to distribute cards announcing Bro. Russell's discourse the coming Sunday on the Overthrow of Satan's Empire.

Friday Afternoon, 2:30 P. M.

Praise Meeting, Led by Brother Dr. L. W. Jones, of Chicago, following which Pilgrim Brother Frank Draper gave a discourse on the subject of "Bible Times and Seasons."

DEAR FRIENDS: We have before us a chart or diagram of Bible Chronology—our chronological chart. The chronological feature of the Lord's word and plan is presented more particularly on this first part of the diagram of which I will not speak particularly on this occasion. As expressed in the announcement, the feature of the Lord's Word and Plan we will study relates to the **times** and **seasons**. There is considerable said in the good Word of the Lord respecting this subject, as most of my hearers already very well know.

I wish to bring to your attention a text. In the 6th verse of the first chapter of Acts you will find these words recorded: "Lord, wilt thou at this time restore again the kingdom to Israel?" This question was propounded to Jesus by the Apostles very shortly before He was taken from them into Heaven. The Apostles knew that sometime previously God's kingdom had existed on earth in Israel. We learn from the chronology of the Old Testament of the Scriptures that that kingdom lasted for 513 years—a period marked out on this part of the diagram, beginning when Saul became Israel's first king and ending at the point of time indicated here, when Zedekiah, Judah's last king, was dethroned and uncrowned and taken captive to Babylon. And there is where the Gentile Times our dear Redeemer referred to ended. You will recall these words he uttered on one occasion: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.) The Apostles well knew, therfore, that from that time, about 600 years before our Master's advent until the time they pro-

pounded the question, "Wilt thou at this time restore again the kingdom to Israel" that God's kingdom did not exist on earth. We see, however, dear friends, that while it did exist in Israel for more than 500 years, it was only a typical kingdom, foreshadowing and illustrating the grander, better kingdom which will

PILGRIM BROTHER FRANK DRAPER

be fully established at our dear Redeemer's second advent.

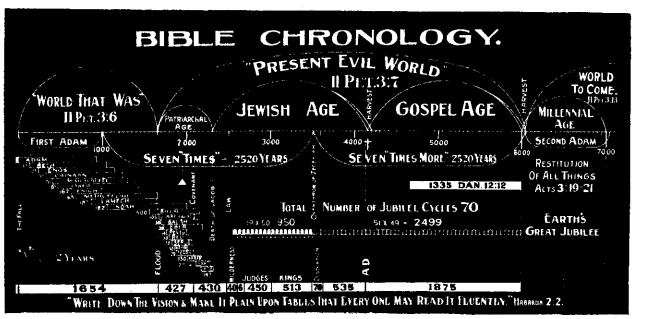
When the Apostles asked Jesus this question, "Wilt thou at this time restore again the kingdom to Israel?" they were natural men, and however good, noble and earnest they were, they were not able to understand and appreciate spiritual truths. Our Lord had taught them some spiritual truths during His ministry, but they were not able to comprehend them; they were not able to appreciate them. You remember on one occasion he said, "I have yet many things to say unto you, but ye cannot bear them now." (John 16: 12)—You cannot understand them now. "Howbeit when he, the spirit of truth, is come, he will guide you into all truth . . . . and he will shew you things to come."

You remember our Lord's answer to their question: "It is not for you to know the times or the seasons which the Father hath put in his own power." Now right here some of our friends grievously err; they make a very great mistake. And perhaps we also made this same mistake. It is this: Suggesting that our Lord intended to intimate in His statement that Jehovah did not intend that His children should understand anything about the times and seasons of this present evil world—should not understand any of the deep parts and features of His Word and Plan; that they might understand the surface truths of the Bible that an ordinary reader of average knowledge might understand, but not the deep things, not the mysteries, and consequently many of our dear friends would take this unscriptural position of not being interested in the prophecies, or in the "things to come" and therefore are not being blessed as Jesus intimated His faithful disciples would be blessed in this text which says that when the holy spirit is come it would guide them into all truth and show them things to come.

It seems to me that if our dear friends who take that position which we are mildly criticising had read a little further, or given a little closer attention to an additional statement made by Jesus, they would not have taken that position. You remerber His following words: "But ye shall receive power, after that the holy spirit is come upon you." Mark, dear friends, He did not say that you will receive power or authority to understand the times and seasons, or know something about this feature of my Father's plan when you shall be glorified and made joint-heirs with Me in the kingdom; but, "ye shall receive power after that the holy spirit is come upon you." "Tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24: 49.) Jesus said, practically, "Now, my disciples, as natural men you cannot understand this feature of my Father's plan, for the natural man receiveth not the things of the spirit, but you tarry at Jerusalem, you do as I instruct you, and when you receive the holy spirit you will begin to understand something about this feature of my Father's plan."

And it is demonstrated very clearly that this is what our Lord meant, from the words Peter addressed to the assembled multitude on the Day of Pentecost, or the day following, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times or refreshing (restitution) shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began." (Acts 3: 19-21.)

Please notice particularly, dear friends, that ten days previously Peter did not know anything about the times and seasons. Remember he was the spokesman for the other Apostles, and for all of the Apostles on that occasion as on other occasions. Remember it was Peter who personally and directly asked the Lord the question, "Wilt thou at this time restore again the kingdom to Israel?" But under the inspiration of the holy spirit he began to understand something about this feature of God's plan—the times and seasons. He then understood that Jesus after ascending into heaven would take His seat at His Father's right hand, intimated or expressed in this text: "Sit thou on my right hand, till I make thine enemies thy footstool." And then that when the time for His second advent to take place was due Jehovah sent Him back to earth, and after glorifying the church and restoring the Jewish nation to divine favor, as other texts plainly intimate will be the first feature of the work accomplished by Jesus, then all the families of the earth shall be blessed; then the glorious restitution work shall be accomplished, the Lord reigning on earth until all enemies are put under His feet, the last enemy being death.



On one occasion Jesus, addressing His disciples, said: "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." But, "Unto you it is given to know the mystery of the kingdom of God." Not the mere surface truths of the Lord's words, such truths and facts as natural men of sufficient intelligence might understand, but the deep features of God's word, the strong truths, called by the Apostle Paul the strong meat. "But to them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear,

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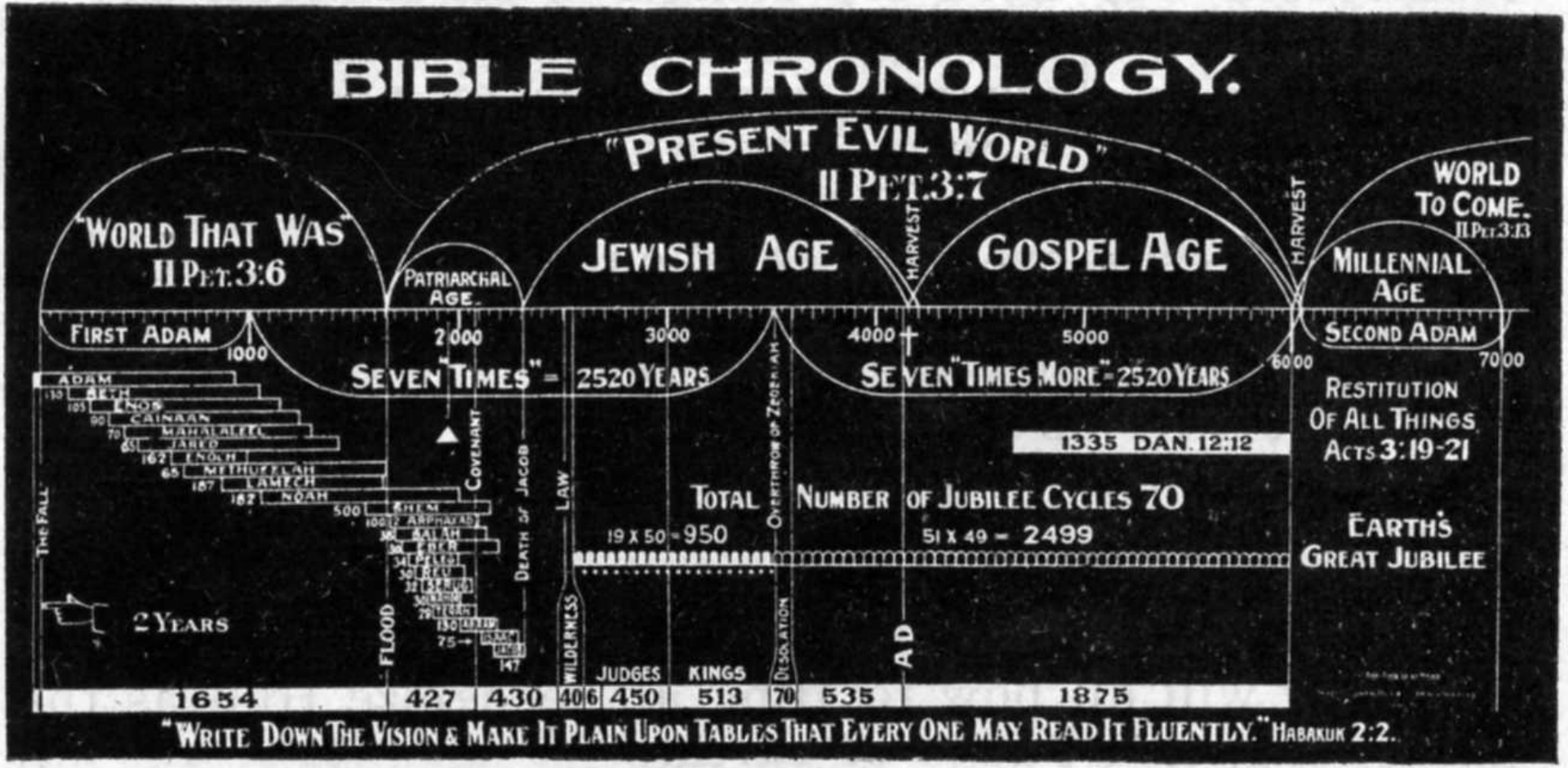


"WRITE DOWN THE VISION & MAKE IT PLAIN UPON TABLES THAT EVERY ONE MAY READ IT FLUENTLY." HABAKUK 2:2.

and not understand; lest at any time they should be converted, and their sins should be forgiven them." (Matt. 13: 17; Mark 4: 11.)

And thus we see, dear hearers, that it is God's intention that His children, the Master's disciples, should understand the various features of His plan as they come due to be known.

Again, Jesus praying to the Father for His disciples said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Not natural babes, of course; they could not understand any part or feature of God's plan; but to the class Jesus on another occasion called the "Little Flock," His meek and humble disciples, the class He referred to in His sermon on the mount, saying "Blessed are the poor in spirit: (the humble-minded) for theirs is the kingdom of heaven." (Matt. 5: 3.) My dear hearers, if you and I are of this class, we are the most blessed and favored people in the world. If we are of the class to whom the Lord is revealing the secrets of His word, the deep things which relate to His plan, or the most advanced features of that plan, we are surely a very highly favored people. Are we sufficiently meek and humble to accept God's favor on His terms, believing in Jesus as our Savior, believing with our hearts unto righteousness and making confession with our mouths unto salvation, and fully submitting our wills to the divine will, enabling us to constantly say, "Lord, not my will but thine be done?" If so, the Lord will reveal the precious truths of His Word to us. The secret of the Lord is with those who fear Him, and he will show His covenant unto them; and "the meek will he guide in judgment, the meek will he teach his way." No wonder then Jesus said, "Blessed are the meek."

In Rev. 1:1 we find a statement which is very significant: "The revelation of Jesus Christ, which God gave unto him," Notice, dear friends, there was a time when the Master Himself, the great head of the church, did not understand, or was not acquainted with the various features of God's plan illustrated in the book of Revelation. He did not understand them when He was the man Christ Jesus. Why He could not look far enough into the future to know the time of His own second advent, then. He said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24: 36.) But when Jehovah resurrected Our Lord He conferred on Him all power in heaven and in earth, as the Master Himself said, "All power is given unto me in heaven and in earth." (Matt. 28:18.) There Jehovah highly exalted Him, and gave Him a name above every name, that "at the name of Jesus every knee should bow, of things in heaven," all the holy angels, "and things in earth," all human beings, and more particularly the human beings that will be on the earth when the kingdom is fully established, "and things under the earth,"—the billions who have gone into the death condition in the past and who will hear the voice of the great Deliverer and come forth when His kingdom is fully established; and they will all bow to Him, all recognize Him as the great King and Judge of earth.

The Apostle Paul in 1 Thes., 5th chapter, says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Now, dear friends, if we are the Lord's true disciples, if we are endeavoring to walk patiently and faithfully in His footsteps, the day of the Lord which has already overtaken the world as a thief in the night has not so overtaken us. By God's grace we trust that we are the class of whom Daniel wrote, saying, "The wise shall understand." I trust that by God's grace—not because we are better than other people, for some of us by nature are not as high perhaps in the mental and moral and physical scale as others, but being sufficiently humble to fully give ourselves to the Lord, to resign our wills fully to His,—He has counted us worthy of places in the Little Flock. And it is for this reason that we recognize from the prophecies and signs of the times that the Master is establishing His kingdom, that Michael, that great Prince, is actually standing up, and that we are now in the time referred to in this text: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2:44.) We believe with all our hearts, dear friends, that this text is now being fulfilled, and that the prophecies and the signs of the times very plainly indicate that it will not be many years now until it will be fully established, and Satan be bound, and the time for the blessing of all the families of the earth to come, and thus be fulfilled the promise God made to Abraham about 4000 years ago, the point of time indicated here on the diagram, "In thy seed shall all the families of the earth be blessed."

Many good people, and some who are Christians, making some effort to walk in the Master's footsteps, and walking in His footsteps to some extent, believe that our dear Master established His kingdom on earth at His first advent at Pentecost. But, dear friends, the Bible very plainly and positively teaches to the contrary. It teaches that His kingdom will be established at His second advent,—the time Paul wrote of in this text: "When Christ who is our life shall appear, then shall we also appear with him in glory." (Col. 3: 4.) And the time John wrote of in this text: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.) And the time the blessed Master Himself referred to, saying to His disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions (or habitations): if it were not so, I would have told you. I go to prepare a place for you." (John 14: 1-2.)

Now the speaker once interpreted that text, or entertained this thought of it at least, in reference to this part of it, "In my Father's house are many mansions," in this way: as though the Lord had said to His disciples, "Up in heaven there are a large number of beautiful, magnificent buildings, and, my disciples, those buildings are for you, and when you die you will go up to heaven and inherit and occupy those buildings." But, dear friends, we now see very plainly that was not the Master's thought. The text itself proves that it was not. "In my Father's house (the universe) are many mansions. I go to prepare a place for you"—a place that was not then in existence; and consequently it is very evident that none of the Old Testament worthies who lived and died in the periods or ages prior to Jesus' first advent could have gone to that place. Surely they could not have gone to a place that was not in existence. And here we are reminded of the words Jesus addressed to Nicodemus, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," and the words of Peter on the day of Pentecost, "For David is not ascended into the heavens," (Acts 2: 34) and this text also in Paul's second letter to Timothy: "Christ . . . . hath brought life and immortality to light through the gospel." (2 Tim. 1: 10.) And our Master said, "If I go away I will come again, and receive you unto myself, that where I am there ye may be also." (John 14: 3.)

Now, dear friends, I will bring to your attention some parts of a parable given by our Lord to convince His hearers that the kingdom would not immediately appear; that it would not be established on earth until the Gentile times would end. This parable is recorded in the 19th chapter of Luke, and is introduced thus: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. . . . . A certain nobleman went

into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered to them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." Of course we can easily recognize that the young nobleman represented Jesus, who forty days after His resurrection went into the far country—heaven — and on reaching that far country Jehovah gave Him the heathen for His inheritance and the uttermost parts of the earth for His possession. Other Scriptures intimate that in a certain sense it was when Jesus was resurrected He was given all power in heaven and in earth, and He was given the sceptre, or the right to rule over the entire earth, to exercise authority from the rivers to the end of the earth. And you will remember perhaps having read in the 22nd chapter of Ezekiel these words, addressed by Jehovah to Zedekiah, Judah's last king, who was a little later taken captive to Babylon: "Thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown. . . . . I will overturn, overturn, overturn, it: and it shall be no more until he come whose right it is; and I will give it him." That is to say, Jehovah overturned the kingdom that had existed in Israel for five hundred years, and turned it over to Babylon, and later to Medo-Persia, later on to Greece, and then later on to Rome, and it was that kingdom that was in authority at our dear Redeemer's first advent, and it was under the dominion of that power, or kingdom, that He was crucified. But when He was resurrected, and exalted to the Father's right hand, Jehovah gave Him the sceptre, the authority to rule from the river to the ends of the earth, and instead of saying, "My son go back to earth immediately and begin to rule," he said: "Sit thou on my right hand, till I make thine enemies thy footstool." And so, dear friends, instead of the Master, after having received the kingdom, returning to earth immediately to exercise authority, He took His seat at His Father's right hand, awaiting the time God had previously appointed for His second advent to take place when He would begin the great work of blessing all the families of the earth.

Now, just a word in reference to Jehovah's words addressed to His Son, "Sit thou on my right hand, till I make thine enemies thy footstool." I presume we have all more or less misunderstood this text in the past. I am sure the speaker thought of it in this way: As though Jehovah meant or said, "My Son, sit on my right hand until my time comes to consign your enemies to hell fire, where they will undergo horrible torture forever and ever." Now, we can at once see that such an intrpretation of the text is unreasonable. What is a footstool? I presume all my hearers know that it is a place of rest for the feet; it is a serviceable piece of furniture; it is an article of which good use can be made. A person does not despise and abuse his footstool. A footstool is not near as important or necessary as a throne. Jehovah said, "The heaven is my throne. What is His footstool? The earth. And we My dear friends, God has a footstool as well as a throne. What is his footstool? The earth. And we are told in the Old Testament that God will make the place of His feet glorious. The Scriptures abundantly teach that Jesus and His joint-heirs will reign for a thousand years during the Millennial age, during which time God's footstool will be made glorious and remain glorious forever and ever. So you see it is not God's intention to destroy His footstool; neither is it Jesus' intention to destroy His footstool. Of what is His footstool constituted? His enemies. Now this is the proposition: When His second advent takes place, and Satan is bound and in prison, mankind generally will come to a knowledge of the truth; those who are now the Lord's enemies on account of ignorance, weakness, and unfavorable surroundings will become His subjects, they will become His friends, and they will give Him their loyal support. Then every knee shall bow to Him, and every tongue shall confess His righteous authority. The individuals—and we do not know what proportion of the human race this will be—who will refuse to come into harmony with the Lord will be His enemies, and will be slain. They will be destroyed in the way the Master brings to our attention in this text: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3: 22-23.)

Marked out on the chart, or diagram, beginning at the point of time marked here, and ending at the point of time indicated there, we have a very long period—7000 years. From the human standpoint that is an exceedingly long period. From the human standpoint a hundred years is indeed a very long period. But from God's standpoint this is a very short period. Seven thousand years is just one week, if you please, because one day with the Lord is as a thousand years and a thousand years as one day. In the ninetieth Psalm it is said, "For a thousand years in thy sight are as but yesterday when it is past, and as a watch in the night." We understand, dear friends, it is a day of this length, a thousand years, that God had in mind about 6000 years ago when he said to Adam, "In the day that thou eatest thereof, dying thou shalt surely die" (marginal reading). Adam died, not in a 24-hour day, but in a thousand year day; he lived 930 years. When God turned him out of the Garden of Eden, making it impossible for him to have access to the life-sustaining fruits of the trees, he began to die, and continued dying for 930 years, when he became actually dead. My dear hearers, that is when by one man sin entered into the world, and death by sin.

It is not our thought that this is the only day with Jehovah that is a thousand years long. He has various days of different lengths. One of them is 40 years long, called the day of temptation in the wilderness. In the first chapter of Genesis we read of six days in which the earth was created. Then in the New Testament Scriptures at least three terms or words are applied to the same period of time. Paul said: "Now is the accepted time; now is the day of salvation." And Jesus said, quoting from the prophet, that he came to preach the acceptable year of the Lord. These three terms evidently apply to precisely the same period. There is a great deal said in the Scriptures about the last day, the Lord's day. We will qoute only a few: Jesus said to his hearers on one occasion, "And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6: 40.) That is, I will glorify him at the last day. And that is the day Paul wrote of in his second letter to Timothy, last chapter, saying, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." He was not to get the crown of righteousness immediately, but **at that day.** What day? The day or time of Jesus' second advent. He said, I will come again and receive you unto myself, that where I am ye may be also. And Paul said, "Not to me only, but unto all them also that love his appearing."

What then might be said with respect to our dear friends who do not love His appearing, and about persons who say, "We believe the Lord will come sometime, but probably not for a thousand or thousands of years. This world is good enough for us; we do not want to be pessimistic; we don't want to be old croakers and fault-finders. Here is a class of people who claim that it is not a good world, and will not be until the Lord's kingdom is established. But this is good enough for me." I say on Bible authority, dear friends, that however kind, and gentle, and moral, they may

be, they are not of the Little Flock; they will not be made sharers in the kingdom; they are not of the class that is groaning within themselves; they are not sincerely and heartily praying, "Thy kingdom come, thy will be done on earth as it is in heaven." They are satisfied with this evil world. They will never be in the kingdom. It is only those who recognize this as an evil world, and are out of harmony with it, and long for the Lord's kingdom to be established, who will enter the heavenly kingdom, and sit down with the Lord in His throne. Dear brethren, how is it with us today? Our Master said, "I come quickly." Can we respond heartily, "Even so, come Lord Jesus?" What if we could be assured that next week the Lord's kingdom would be established and the present order of things end, the present institutions be overthrown, and Satan be securely bound in prison? Would we then respond heartily, "Even so, come Lord Jesus?" Yes, Lord, we would be glad if Thy kingdom would be fully established tomorrow. Is that the way we feel about it? I trust by God's grace such is the case. We believe with all our heart that in less than 8 years from now Satan will be bound in prison and kept there for a thousand years, during which time all his evil works will be fully undone; and we trust then that today every one of us can respond, "Even so, come Lord Jesus."

This "last day" is referred to in this text: "Martha saith unto him, I know that He shall rise again in the resurrection at the last day." (John 11: 24.) The last day referred to in this text is not a twenty-four hour day, and not the last day of time, as we once thought, but it is the last of seven days, each a thousand years long, the first beginning when Adam and Eve fell at the point of time indicated on the chart, and the fourth in the past at Jesus' first advent, and the sixth in the past at His second advent; when the second advent begins, and early in that seventh day; the church will be completed and glorified; and a little later the Jewish nation will be restored to divine favor, and then throughout the remainder of the day all the families of the earth shall be blessed. No wonder that is called the day of the Lord. It will be the grandest day the human race has ever experienced, but He does not say the grandest it ever will experience, because the perfect day that will follow will be a still grander day. But during that day the race will be saved from the effects of the fall, and whoever will then obey the Lord will enter the perfect day and will live forever.

It may surprise some when we say that we are in the last day. The last day is actually upon us; indeed we have been in it now for more than 30 years. And that is why trouble has increased so remarkably all over the world, not only socially, but politically and religiously. And we believe the physical earth is being prepared or changed gradually for the glorious restitution work soon to begin. Before the flood Jehovah had prepared the elements that destroyed the old world. The people did not know anything about it. Probably Noah, who prepared the ark, did not know just what means God had prepared for the destruction of the first world, but when the time for its destruction came it was accomplished very suddenly; He made a short work in the earth,—taking about a year for its accomplishment. Now, for a long time—we do not know just how long—Jehovah has been preparing the elements that will destroy this present evil world or order of things, when the time for its destruction shall have fully come. When that time shall have come, and the Gentile times shall have ended, He will make a short work in the earth. When the people say, "peace and safety" then sudden destruction cometh upon them, and they shall not escape.

So it is very evident from the signs of the times as well as the prophecies that this day is even at our doors, that the climax of trouble will be reached before many years go by. Perhaps you have noticed when reading the account of the flood, what preceded it and what followed it, in the book of Genesis, that before the flood the average length of life was at least 900 years, and immediately after the flood it was reduced to about 200 years, and a little later to 120, and then later to 100, and to 70, and now it is about 36. The flood so changed the physical earth, the climate, the elements, that the average length of human life was reduced from 900 to 200 years immediately, and now we learn from the general tenor of the Lord's word, its general teaching, that when the kingdom shall be fully established on earth, and Satan fully bound in prison, and the "highway" opened up, the elements, the climate, the seasons, and everything related to the earth, will be so much more favorable to the sustenance of human life then than now that nobody will get sick and die for Adam's sin. People will begin to improve physically, and mentally, at once. We understand that it will not be necessary for God to perform miracles in order for people to live a thousand years, any more than it was necessary for miracles to be performed before the flood for people to live 900 years. But they will live at least a hundred years, and if they will not then come into harmony with the Lord, and begin to practice the Golden Rule, they will be destroyed from among the people—not dying what we call a natural death, but being put to death by some extraordinary means. And at the end of the age God will reign fire down from heaven upon those who will not be in harmony with Him, and blot them out of existence.

I am glad, dear friends, to believe with all my heart that there are children and young men and women living today who will never die, but will go through the time of trouble, remaining on the earth, and who will be purified by the fires of that time, as stated in the 13th chapter of Zechariah, they will call upon the name of the Lord, and will remain in the land; then if they will continue to obey they will never die, but live forever. Whoever in that day disobeys wilfully will be put to death for his own sins. "But every man shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31: 30.) We all know that people are not dying for their own sin now, but for Adam's.

In the second chapter of our Lord's gospel according to John we find these words, uttered by Jesus Himself: "Destroy this temple, and in three days I will raise it up." And it is added by the inspired historian, "But he spake of the temple of his body." I presume that many of us have in the past thought Jesus referred to His own human body, that He would raise it up Himself, but we see now, dear friends, how plainly the Bible teaches to the contrary, that it was God who raised Jesus. It is repeatedly stated in the Acts and in Paul's writings that God raised Him up. Jesus could not have raised His own body; a dead person could not resurrect himself. It is stated in Isaiah of our dear Redeemer that He poured out His soul unto death, that He made His soul an offering for sin; and the Psalmist prophesying long before said, "Thou wilt not leave my soul in hell (the grave)." The same word translated "hell" in this text is translated "grave" in the following text: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9: 10.) Why? Because "the dead know not anything" (vs. 5). Our Master went into that condition and remained there until the third day, when our Heavenly Father resurrected Him and gave Him authority to resurrect all others at His second advent, giving Him the keys of death and hell. These keys He will use at His second advent, unlocking the great prison house of death, and bring the prisoners forth. We read, "Hell delivered up its dead." There are no living prisoners in hell; all in hell are dead, and would have remained there dead forever had not Jesus Christ gone down into hell and redeemed them, making their release possible.

What did our Lord mean when He said, "Destroy this temple, and in three days I will raise it up?" Why, other Scriptures show very plainly that He referred to the church, His body. This was spoken of the temple,

His body; the temple Peter wrote about in his first epistle, telling us that it is composed of spiritual stones; and that is the temple of which Solomon's temple was only a type. God's glory was manifested in Solomon's temple; it appeared on the mercy seat, called the shekinah glory, but it was for the direct benefit of one little nation only, the Jewish nation. But when the antitypical temple, Christ's body, of which Solomon's temple was only a type, will have been completed, the last stone being placed in position, the Holy City, the New Jerusalem, which John saw in the vision coming from heaven to earth, God's glory will fill that temple, and through it be revealed to all mankind. And then, dear friends, the glory of the latter temple will be much greater than the glory of the former. Solomon's temple was glorious, but only typical; its glory will be eclipsed by the greater glory of the greater spiritual temple, just as the glory of the law covenant will be eclipsed by the glory of the new covenant.

Our understanding then of this text is this, briefly explained: that during the three thousand year period called the three days, our Lord raises up the Church, His body; all the members of the Church for nearly two thousand years past have been regarded by the Lord as alive, taking the place of the Jewish Nation, which was cast off from divine favor; and during this period, then, the Lord has in this sense been building up the Church, His Body, and early in the third day that glorious work will be fully accomplished. We understand that our Lord had these three days in mind when, in answer to a remark made by some of the Jews that Herod was seeking to kill Him, He said: "Go ye and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." (Luke 13: 32.) We all know our Lord Jesus was not perfected Himself the third day from the time He uttered those words; He was not even crucified then; evidently He must have had the same thought in this text that is expressed in the other when He said "Destroy this temple, and in three days I will raise it up." So we understand the Lord began to build up His spiritual temple, His Church, early in the first of these three days. You see, dear friends, reckoning from the fall, the fourth day ended here [indicating]; one hundred and twenty-eight years before Jesus' first advent is where the fifth day began, reckoning from the fall, the first of these three days our Lord refers to. Now during these two days, the first beginning one hundred and twenty-eight years before Jesus' first advent, and ending at this point of time, and during all of the second day, ending in 1874 A. D., the Lord has been preparing material for the Church, the temple of His Body, and then early in the seventh day, that material will all be brought together without any confusion or noise or any great demonstration, the world not being aware of it; just as in the type, all of the stones for the typical temple were taken from the quarries around Jerusalem and were chiseled and polished before being taken to the temple site. So during the Gospel Age, Jehovah has been taking from the Gentile kingdom a people for His name—taking them from the antitypical quarries, the Gentile nations—and when the last stone will have received the last polishing, the finishing touches, it will be placed in the temple and God's glory will fill it and it will be manifested, revealed, to all mankind. There was no confusion and no noise in the building of the typical temple, no sound of a hammer, no iron tool used on it; so when God's due time comes to complete the antitypical temple, there will be no confusion, no noise, no great demonstration; the day of the Lord will come upon the world as a thief in the night, and mankind will not know what has taken place until the time of trouble is over and then they will recognize the Lord's presence; every eye shall see Him—that is, discern Him. We now see Jesus; thank God there are many here who see Jesus today, and have been looking unto Jesus for years past, not with their natural eyes, but with their eyes of understanding; and in this sense, dear friends, every human being will see the Lord when the time of trouble is over; not in a 24 hour day, but during the thousand year day, the last of these days, each a thousand years long.

I will now read a few verses from the book of Hosea to refresh our memories and to stir up our pure minds by way of remembrance. In the 5th chapter, the last two verses, Jehovah is the speaker, and says: "For I will be unto Ephriam as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence and seek my face: In their affliction they will seek me early." And in the next chapter, first verse, the Jews are represented as saying: "Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Notice the Church is raised up during the three days, not the third day—"after two days." What we mean by saying, not the third day, is, that the Lord has been raising the Church up during the three days and He completes it in the third day, in the morning.

You remember the Apostle in the 11th chapter of Romans says: "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in." When a sufficient number of persons is taken from the Gentile nations to complete the Church, then fleshly Israel will be saved. Saved from what? From blindness. Not saved necessarily in the sense of getting eternal life. They were blinded as a nation partially, not totally, and they will be saved from blindness, and then only those who will follow on to know the Lord will get eternal life.

Now you see the wonderful significance of this text, "After two days he will revive us." During these two days, these two thousand year periods, the Jewish nation has been in a rejected, cast off, dispersed condition, not being recognized by Jehovah as His sons, or even as His servants—without God and without hope during this period as the Gentiles were previously; but early in the third day the Jewish nation will be restored to divine favor as a nation; it will have a national existence again, and then the individuals will be put on trial. Their judgment will begin just as the judgment of individual Gentiles will begin also, and all who will come into harmony with the Lord, on being sufficiently chastized and disciplined will get eternal life.

To our understanding, the "rich man," of our Lord's parable referred to the Jewish nation during these two days, while in hell, while dead as a nation, as a people, God not recognizing them as having any existence; they were dead with the Gentiles. The Gentiles not becoming Christians, God recognizes as dead, and Jews also. Only those who become Christians, either Jews or Gentiles, does God regard as being alive. So then the "rich man" in hades, we understand, was intended to represent the Jewish nation without any life from God's standpoint during the Gospel Age—just as dead as Gentiles who are out of Christ. But we are glad to learn from the Scriptures that the "rich man" will come out of hell after a while. We think he is still in hell. He has been in hell now for more than 18 centuries. The larger part of the "rich man" is in hell over in Russia now, and there is where he is being terribly persecuted, and the Lord has prepared the minds of many of the Jews to desire to return to the holy land and indeed many of them have returned since the Lord has providentially opened the way for them to do so. Some may say, Does not the Bible teach that the "rich man" will remain in hell forever? No, dear friends, there is not one text to that effect. The "rich man" went into the hell, of which it is said: hell delivered up its dead. It does not say that he went into hell fire. If he had gone into hell fire, he would have remained there forever. Nobody who is ever cast into hell fire will ever be recovered from it, for Jesus said: "And fear not them that kill the body but are not able to kill the soul, but rather fear him which

is able to destroy both the soul and body in hell (Gehenna)." Thank God the poor "rich man" did not go to that kind of a hell, he went into "hades," the same hell our Master went into, and the Master was brought out of hell and He is going to bring the "rich man" out of hell very shortly we understand. We learn that death and hell will be cast into the "lake of fire which is the second death" and we can see that when hell itself is destroyed nobody could be in it.

Now, the concluding feature of our subject: Most of my hearers are acquainted with the manner with which this seven thousand year period is subdivided into smaller periods or epochs, these two worlds, and these four ages: the world that was before the flood and the present evil world cover a period of about six thousand years long, and then the Millennial Age, the last of the seven days we have brought to your attention. At the end of this last day, the Bible teaches that the curse of sin will have been removed, and there will not be a discordant note in the whole universe.

It is a remarkable fact, worthy of note, that the Bible narrative covers practically only this period seven thousand years long; except that in the first two chapters of Genesis it gives us a brief history of the work of six creative days or periods antedating this period of seven thousand years long. I feel sure that if any human beings had written or compiled the Bible, they would have mentioned matters occurring hundreds of thousands of years before this period began, just as the worldly-wise scientists are now sometimes teaching that the human race had its origin in some form as low or lower than the monkey, hundreds of thousands of years ago, and that by certain processes of evolution have been advancing towards perfection ever since, and they hope they will reach perfection sometime in the future. But as the Bible is God's book, though written by the instrumentality of fallen human beings, under inspiration, of course, it was God's intention to limit the revelation to the earth. While it has been more or less cursed by sin for several thousand years, probably the curse will not be fully removed from the earth until the end of this seventh day, the Millennial Age. For this reason and others we might mention, the Bible narrative relates only to this period, practically. There is nothing said in the Scriptures about what will take place when this period will have ended, except to show us that all things in heaven and earth will be in full harmony with Jehovah.

Marked out below the line here, we have a period a little longer than that marked out above the line. Above the line it is seven thousand years, below the line it is seven thousand and forty years. The reason for that, as it appears to our minds, is the following: To make it possible for a harvest period to obtain at the end of the Gospel Age and at the beginning of the Millennial Age, the Gospel Age lapping for forty years over into the Millennial Age, and the Millennial Age lapping back forty years in the Gospel Age; the Gospel Age having two endings, and the Millennial Age having two beginnings; as the Jewish Age had two endings and the Gospel Age two beginnings. There is a harvest period at the end of the Gospel Age, forty years long, during which the wheat and chaff are separated, the wheat being gathered into the heavenly garner, called the kingdom by the Lord in some of His parables and plain statements, and the chaff being burned—as chaff, not the individuals represented by the chaff being burned necessarily. We understand then, dear friends, that in order to make it possible for a harvest period of forty years at the end of the Gospel Age, the Lord has added forty years to this general period of seven thousand years long. In the fall of 1874 we understand Jesus came from heaven to earth, the time having come to begin the glorious restitution work. But we learn from other texts that it takes forty years practically to establish the kingdom and to bind the bundles of tares to be burned. When the new order of things is established fully and Satan is bound in prison, there will not be any wheat field. All the Lord's people represented by the wheat will have been gathered into the garner will have been made joint-heirs with Jesus in the Kingdom, and the tares will take their places where they belong,—with the world. They are usurpers, they are intruders, in the wheat field; they do not belong there; so when the wheat will all have been gathered into the heavenly garner, the tares having previously been bound in bundles and burned as tares, not as individuals, the individuals will take their place then where they belong, with the world. It will not have done them any harm to be associated with the wheat, but perhaps will have toned them up a little; perhaps a great many people represented by the tares have been benefited more or less by contact with the wheat, but it made pretty severe testing for the wheat. It is through that channel that the Church, the Lord's true people, have been tested, perhaps, more than through any other, during the Gospel Age.

You remember the other figure used by our Lord, recorded in the 13th Chapter of Matthew to illustrate this, that of the Gospel net. The figure was that the net was cast into the sea and the fisherman drew it to shore with all the fish that were caught in its meshes; and the bad fish were taken out of the net and cast back into the sea and the good fish preserved. It did not injure the bad fish any to be caught in the net; it probably excited them a little, and shook them up more or less, but did them no injury; they were simply cast back into the sea. Now you see the gospel net was cast out into the sea—the world. You remember the Master said, "The field is the world," and then of course the world is the sea as well, so the gospel net was thrown out more than 18 centuries ago and it has been drawn to shore now in the harvest period, in the end of the age, and it is full of fish; but most of them are bad and undesirable fish, which the Lord does not want. What is he going to do with them? Is he going to say, "Now you bad fish, I have caught you in this net, and I am going to roast you forever?" No, dear friends, water would not be a suitable agent in which to roast anything. They go right back into the world, into the sea, where they belong, and it will not have done these poor fish a bit of harm, but perhaps it might have done some of them good; in the next age they will stand exactly where they belong, with the world. So there will not be any wheat then, and there will not be any tares then. During this period of forty years long, beginning in the fall of 1874 and expiring in the fall of 1914, preparation has been going on for the great work of blessing all the families of the earth.

This period of 7,040 years long is divided first into two periods or epochs of exactly equal length, the first being 3,520 years long and the second 3,520 years long, and this marks the middle period. The first period I have designated began when Adam and Eve fell and the second began when the Gentile times began in 606 B. C. The Gentile times were 2,520 years long and then a thousand years added, which is this last "day", would make 3,520 years. Then these periods are subdivided or divided again. We have the first of these periods divided into two parts, not of equal length this time, and the second divided into two parts, not of equal length. The first began when Adam and Eve transgressed Jehovah's holy law, and ended a thousand years later; and this period is spoken of as the first Adam's day. You will notice on the diagram the words "First Adam." The term "First Adam" is used in the Scriptures, and we think we have a great deal of authority for styling this the "First Adam's" day; because Jehovah said to Adam, "In the day that thou eatest thereof, thou shalt surely die." Adam lived the larger portion of that day. Then a period of 2,520 years long began with the year 1001, and ended at a point of time indicated here at 606 B. C., when the second period began of 2,520 years, reaching down, not to 1874, but to 1914—the period our Master referred to when he said: "Jerusalem

shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24). Then the Second Adam's day begins, in the full sense, and will continue for a thousand years, during which time the curse will be removed, the Lord and His joint heirs together constituting the Christ, which will reign for the blessing of all the families of the earth, until all the enemies are subdued and put under their feet, the last enemy being death.

During the First Adam's day there was not very much sin in the earth; there were not very many people living on the earth then, and it seems that Adam, and Eve, and Abel, and probably most of the other members of the human race during that first thousand year period, were in considerable harmony with Jehovah. It was when that day ended that sin began to prevail more on the earth until a few hundred years later it was so prevalent that God destroyed the old world, including most of the human race, with the flood. Men's hearts became evil and only evil continually. It is very evident that Adam's influence was beneficial during his lifetime.

Now notice when Adam was put on trial in the garden the whole human race was put on trial in him representatively, and when he sinned they shared his sin, and when he fell they shared his fall, and when he died they shared his death. And that is what is expressed in this text, "In Adam all die." And again in this text, "By one man sin entered into the world, and death by sin." But note carefully, dear friends, the human race did not die in Adam in 24 hours, nor in a hundred years, nor in five hundred years, but in 930 years. Adam began to fall when he transgressed, when he fell, and he continued falling for 930 years, when the falling was complete. So, likewise, when reversing the order: when the new order of things will be fully established, when the Lord's day will be fully introduced in the Millennial Age, those who obey that prophet and are in harmony with the Lord's just laws and righteous requirements will begin to advance towards perfection; they will come into Christ. That is the significance of this statement, "As all in Adam die." You see the whole race in Adam transgressed and died, and, "Even so in Christ shall all be made alive." All who come into Christ when the kingdom is fully established will be made alive. Jesus said, "I am the resurrection and the life." I used to think that resurrection and life was synonymous, but they are not. Resurrection is one thing and life is another. Resurrection is the restitution, the restoring process. The word resurrection is equivalent to restitution and regeneration. During the Millennial Age, the Second Adam's day, those who obey the Lord will be regenerated, they will come into resurrection, which will not give them life, but simply entitle them to life. At the end of the age they will be fully resurrected and then if they continue to obey the Lord they will get eternal life. Restitution will not give anybody eternal life; it simply places people back where Adam was before he sinned, and gives them opportunity to obtain eternal life, just as Adam was given an opportunity to retain life by remaining in harmony with Jehovah before he transgressed.

So, then, we understand that as the fall was gradual, the rise will also be gradual, although more rapidly in some cases than in others. The Scriptures say that some will not be perfected morally. Who was the First Adam? Some might say, the man, but from God's standpoint, the man and the woman, the husband and wife, constituted the First Adam. While Adam called his wife's name "Eve," because she was the mother of all living, God did not call her name Eve, but He called their name "Adam," and they together gave the human race the imperfect and dying measure of life which it has possessed since the fall. Who will constitute the Second Adam? Some one might say the Lord Jesus But no, not the Lord Jesus alone, but the Lord Jesus, the head, and the Church, His body. By one spirit we are all baptized into the one body, and the body is not one member but many; so also is Christ. As many as are baptized into Christ have put on Christ. So dear friends when Jesus the glorious bridegroom, and the Church His glorious bride, are made one, they will constitute the Second Adam that will give life to all the obedient of mankind.

During the first Adam's day there was not much darkness on the earth; there was very little darkness during the first two or three hundrd years, but more, of course, at the conclusion of that day. Then, as already seen, the darkness increased until 16 hundred years after the fall it was so dense and so great that the Lord decided to destroy that order of things. When the Second Adam's day will have been fully introduced and Satan bound in prison the light will not be clear. How long will it take for the light to become absolutely clear? A thousand years, is what the Bible teaches. Some will live through the time of trouble, but others will be brought out at their graves—heathen savages, idiots, infants and others—and it will be necessary to teach them and instruct them, and so the light will continue to grow clearer and brighter and stronger until at the end of the Millennial Age it will be perfect. That is the day of which we read in Zechariah, the 14th Chapter, that is neither light nor dark, but at even time it shall be light. Is it not remarkable, that at the end of that day, the evening of that day, the light will be made perfect? Ordinarily in nature when the sun rises in the morning, the darkness of night is dispelled and the mist and gloom is driven away, but not so with the Lord's day, with the Second Adam's day. That is not a natural day; that is a day of grace, the day of God's favor to the human race. So when the sun shall rise in the morning, it will not at once dissipate all of the gloom and darkness of the long night of sin of which the Psalmist wrote, "Weeping may endure for a night, but joy cometh in the morning"—the Millennial morning. It will take all of that day to fully dissipate all the darkness resulting from this long night of sin. At even time, it will be perfectly light; there will be no darkness whatever, there will be no twilight. The twilight of this day will be in the morning, but there will be no twilight in the evening. And then the perfect day will be ushered in when there will be no more night, no more darkness, no more sin, no more pain or death, for the former evil things resulting from the fall will have forever passed away. No wonder that, in view of these glorious prospects, our Master taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

But how about the proposition that the sun is shining now? There are some good people who believe the sun is shining now. If the sun were shining at the present time, it would not be necessary to carry a lantern, would it? The Lord's people carry a lantern now,—"Thy word is a lamp to my feet." They are walking now in a very narrow and difficult way, and in order to walk in it successfully with the Lord, they must carry a lantern and keep it trimmed and burning, and especially in these perilous times; if they do not do so, they will surely fall. The sun has never shone and will not shine until the last member of the Church will have gone beyond the veil; then Jesus and his joint-heirs together will constitute the sun. You remember how the figure is changed in the 13th Chapter of Matthew? When the last grain of wheat is gathered into the garner, then the overcomers with Jesus, or Jesus and them together, constitute the Sun of Righteousness, "Then shall the righteous shine forth as the sun in the kingdom of their Father." And that is the sun that will shine for a thousand years, to warm and to bless and to give light and life to the poor, groaning human race.

There is something said in the Scriptures about a "day-star" and I want to say just a word or two about that. In 2 Pet. 1:16, we read, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." This

scene on the Mount of Transfiguration was a type or shadow of the glorious Kingdom which Jesus will establish at his second advent, when all the overcomers of the Gospel Age, represented by Elijah, will be with Him in the Kingdom, and the Old Testament overcomers represented by Moses will constitute the visible phase of the earthly kingdom. Then Peter went on to say, as in the common version it is rendered, "We have also a more sure word of prophecy." That does not sound just right. Think of Peter saying, "The prophecy is more sure than the vision; don't give much attention to the vision, that is not as sure and steadfast as prophecy." No, that is not the thought. This is the thought which is brought out very clearly in the Diaglott: We have by this vision a prophecy more confirmed; the prophecy itself is indeed sure and steadfast, but this vision confirms the prophecy. "And we have the prophetic word more confirmed." (Diag.) What prophecy? That when the time for the Lord's kingdom shall come, Jesus will come in great glory and power and will establish that kingdom and all nations will be assembled for judgment. Then after saying that we have the prophecy more confirmed by this vision, he went on to say that we do well to give heed unto it as unto a light that shines in the dark place until the day dawns, and the day star arises in our hearts. What is the day star? Is it the sun? No, the sun is not the day star. The day star is the forerunner of the sun; it precedes the sun. When I was in South Dakota, not very far from where our dear Brother George Draper lives, one morning I rose before sunup and took a train and I noticed in the east the reflection or glow from the sun and all the stars with the exception of one were beginning to disappear. This one was the morning star and it remained very bright after all the other stars had disappeared. And I said to myself, what a beautiful illustration of the star Peter wrote to us about, the day star that rises in our hearts. In this case, the day star does not appear in the heavens but the people are going to see the sun after a while. The day star has arisen in the hearts of the Lord's consecrated people, and that day star is Jesus. That day star arose in 1874 at Jesus' second advent, when He girded Himself and came forth to serve His faithful disciples, the wise virgins. Indeed they were not all very faithful when the second advent took place; they were asleep, but He awoke them, the proclamation went forth, "Behold the Bridegroom." So do not look for the day star in the heavens, for it will not appear in the heavens, but it is in the hearts of the Lord's consecrated people. "Behold I stand at the door and knock." As the natural day star appears, the other stars disappear; and now since the spiritual day star had appeared—the great heavenly day star—in our hearts, in our heavenly horizon, so to speak, the other stars are disappearing—they are falling. The spurious or counterfeit stars are falling from the ecclesiastical heavens, which is another evidence that the sun will soon arise and will shine for a thousand years for the purpose of dispelling all the gloom of the past. Thank God for such a glorious prospect as this!

My dear brethren and sisters, we now have this threefold assurance: We have the sure word of prophecy, we have that vision on the mount; and we have the day star. Could we ask more?

Now in conclusion, we think that the Lord and His joint-heirs will reign in the earth a thousand years from the time the kingdom will be fully established, although we do not say this positively. You remember it is stated in Rev. 20:4: "And they lived and reigned with Christ for a thousand years." The Saints are not reigning now. Satan was not bound immediately at Jesus' second advent. Some of our dear friends think that the truth will bind Satan, but the truth itself could not bind Satan. Why, it is because the truth is being taught that he is endeavoring more diligently than ever to misrepresent God and His word, and plan, etc., setting additional snares for the feet of those of the Lord's people and those that profess to be the Lord's people. Even at the end of the Millennial Age, when the light will be clear, when it will be perfect, Satan will be loosed for a little season, and he will succeed in deceiving some people. The truth alone could not bind Satan, but it will require the direct exercise of divine power by Jesus and his joint-heirs when the Gentile times are ended, when the great time of trouble is over, to bind Satan; and he will be kept bound in prison by the exercise of that same power for a full thousand years. So it appears reasonable to us that from the time the last member of the church will have gone beyond the veil, the marriage of the bridegroom and bride having been consummated, that Jesus and the church glorified together, constituting the Christ, will reign for a full thousand years, and Satan will be bound for a full thousand years, and that just as soon as the restitution work is fully accomplished the kingdom will be turned over to the Father, that he may be all in all. You remember how it is stated by Paul in the 15th Chapter of 1st Corinthians, that Christ will reign until he has put all enemies under his feet, and then he will turn the kingdom over to the Father. And the last enemy, he says, is death. Now, why will the Lord Jesus and his joint-heirs reign for a thousand years? To destroy the enemies that have become such through the fall. Satan is not an enemy through the fall, and those who follow him at the end of the Millennial Age will not be enemies through the fall. It would not be necessary for the Lord to reign one minute to destroy Satan. There are many things which are enemies of God's in this present evil world on account of the fall, and some of these things will continue until the end of the Millennial Age. As long as there is any weakness in a human being, he will have that much Adamic death in him. Now we might suppose that one hundred years from the end of the Millennial Age the last person is awakened out of death, and it takes all of that hundred years to make him actually perfect. The Bible does not say that it is going to take a thousand years to perfect each individual, but the race as a whole; and the members of the race that obey will be raised all the way up to perfection by the exercise of that great divine power. Well now suppose that a few years from the last day of the Millennial Age there in a little moral, but not physical, imperfection in a person; there is that much Adamic death in him, and therefore the Lord's reign could not end until that enemy is destroyed. Just as soon as that person is made perfect, the glorious restitution will be fully accomplished, and the purpose of the Lord's reign on earth will have been fully carried out, and then he will turn the kingdom over to the Father; Satan will be loosed for a little season, the great mediatorial kingdom will have ended, and the perfect human beings will stand exposed to God's judgment—not to the judgment of the Christ, but the judgment of God, and then God will rain fire down from heaven upon those who will disobey him, and devour them. That seems to express the thought, that it will be God's judgment upon them. It will not be Christ's judgment. We understand that while Satan is at liberty for a time at the end of the Millennium, our Lord and His joint-heirs will not be rulers; Jehovah Himself will be the direct ruler, and all mankind will be exposed to His judgment. Satan and all his followers will be destroyed, and the universe will be clean, and the everlasting day, the perfect day, will begin, when everybody will be in harmony with the Lord. Thank God for such a glorious prospect!

Friday Evening, 7:00 P. M.

Praise Service, led by Brother J. P. Martin, of Columbus, Ohio; followed by a discourse at 7:30 P. M., by Brother M. L. Herr. Brother Herr's discourse, in substance, follows:

The Glorious Liberty of the Children of God.

DEAR FRIENDS, for our lesson tonight we invite your attention to the 8th chapter of Romans, beginning with the reading of the 12th verse: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

Those who have noticed the Diaglott rendering of this word "creature" observe that it refers to the entire creation, taking in all humanity; indeed taking in all that relates to the earth.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Our text tonight, as announced in the program, is, "The glorious liberty of the children of God." The subject before us is contained in the one word "liberty," and the individuals who are here referred to as possessing this liberty are the children of God. This liberty is not liberty of the abstract, which is the general thought of liberty, but it is a certain kind of liberty—glorious liberty, the glorious liberty of the children of God.

The Apostle has not left us in the dark as to who are the children of God. In the previous verses we have read, we have positively stated who are the children of God, and how they have come to be the children of God. The book of Romans is a complete whole. It is indeed the masterpiece of logic, and is the most complete statement of the plan we perhaps find anywhere in the Scripture. The Apostle tells us of the woeful condition into which man has fallen, in the opening chapters of this book, telling how there was a time when mankind stood in the glorious light of liberty, and were indeed the sons of God, but not desiring to retain God in their minds he permitted them to take their own course, and sums up the statement of the fall, then he proceeds to tell us some of the results of that fall: how mankind being given over to their own lot fell into various degrees of degradation and bondage, and that they came to such a condition in which they no longer recognized how great was the bondage. And then the Lord gave His law, that by the law they might come to see the way of righteousness, that it might be to them a schoolmaster to bring them to Christ. And then, further, he proceeds to tell us of some of the galling chains that bound the rest of mankind, and how the world of mankind through the law came to understand the power of sin. And the seventh chapter gives us a most graphic picture of the bondage.

Now let us get this thought of bondage before our minds, because the Apostle intends that we should. We see and all recognize what is meant by the word "bound." Before we understand liberty, we must have before our minds a clear conception of bondage. You remember Paul, as he stood before Agrippa, said, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:29). What were the bonds that held the Apostle under those circumstances? They were chains that held him; he was a prisoner—bound. This places before our minds a very good picture of what the Apostle is here calling bondage—a slave, or prisoner, bound. At the present time we sometimes see officers take a man, put handcuffs on his wrists; he is a desperate criminal, and requires such treatment; he is, when bound with the handcuffs, in bondage.

We know how in olden days it was customary to shackle prisoners in some way, not only the hands, but sometimes the feet were fastened together, and the prisoner was pretty thoroughly bound. And you remember how the Master, when He spoke about one in the parable who had come to the marriage feast after receiving the white robe, had deliberately taken off the robe, and cast it aside, and thus did dishonor to his host; and the servants were commissioned to bind him hand and foot and cast him into outer darkness. This Bible picture gives us the thought of bondage. That is one view of bondage; the powers (hands and feet representing powers) were bound. From this picture do we not get a very correct thought as to the condition of the race of mankind in bondage? Recall that the Apostle very frequently speaks of the law engendering bondage. Ishmael, the son of Hagar, is spoken of by the Apostle as the son of the bond woman; therefore we very propertly understand the law as expressing bondage.

Now, observe what the Apostle tells us concerning this condition. We remember when the law was given to Israel, and they had hoped to receive life, and amid great rejoicing they expressed their desire to conform to all that the law stated—"All that the Lord God said, we will do,"—indicating that they had no suspicion of the degree of degradation to which they had fallen. But as the conscientious Jew tried to conform his life to that law, he found that he was unable to do so perfectly, and the Apostle, speaking for the Jew—impersonating the Jew—says: "The law is holy, just, and good, but I am carnal, sold under sin," —sold in bondage. Let us get the picture. Here was the perfect law, the standard of righteousness, and today it is the same standard of righteousness. The law of God is the expression of the Father's perfect will, and when the race of mankind are brought up to perfection they can and will conform to the perfect law of God, and the condition upon which they have everlasting life is their conforming to the perfect divine law of God. God's will is his law; and therefore the divine law is the expression of the Father's will. As the Jew looked into this law, and saw there was a still deeper meaning, that it meant absolute righteousness, it stood before him as a grand, perfect standard. But here he was, desiring to conform to the law, but unable. You remember how the Apostle said, The law is holy, just, and good. But I find a law in my members warring against the law of my mind. Where did he receive the law in his mind? Why, from the word of the Lord; from the law, the expression of the perfect will of God. And as he looked at this perfect law it tended to show him how far he had departed from the standard of perfection. Therefore, the knowledge brought bondage.

Is it not important that we as New Creatures, as those who have come into relationship with the Lord, should keep before our minds this perfect standard? It is important, but not that we might thereby commend ourselves to God. We will read a little further

and see what is the condition brought about by this one who desired to conform to the ways of righteousness, but the more he learned of this way of righteousness, the more he found himself unable to conform thereto. Notice how forceful the language: "For the good I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

There are those who suggest to us that the Apostle is here referring to an ancient custom, and that properly the original could be translated, "Who shall deliver me from this dead body?" The original seems to bear out this thought. It becomes a very forceful illustration. He speaks of it as a captivity. But what captivity would more nearly express the condition of the heart in harmony with righteousness, but bound down to this man of sin in the flesh? Now, get the picture: When they wished to destroy some criminal, or other person against whom they had great enmity, they would take the living person and bind to him a dead body, and the corruption from this dead body would in time spread to his living body, and he would die an awful death. Does not this forcibly illustrate the condition of those who are attempting to commend themselves to the Lord by conforming to righteousness? And do not the words of our text seem to suggest the same thought? "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." And we observe that the creature here referred to means the whole creation of mankind. And this is just what the Apostle tells us, that the race of mankind, departing from the harmony with the Father and His perfect law, came under bondage of corruption, under the sentence of death, by which the once noble powers of mankind became corrupt; death came to feed on him. It is forcibly illustrated also in the Scriptures under the figure of leprosy. The one afflicted with leprosy would lose various parts of the body; it would eat as a cancer, one member after another of the body being so sacrificed. Could we better express the condition in which the race of mankind has come than by the words, the bondage of corruption?

Now, we have used several figures in relation to bondage; one was bonds that bound the hands and feet, and another was that bondage by which a person who was either a slave or had come under the enmity of the King in the old Roman days, as also some other countries, was bound to a dead body. Then the Apostle used another figure, bringing into captivity. We know how history tells us of cruel methods by which a king, while he would rule as a monarch in his own realm, if unfortunate in battle and lost, he was taken and treated with great indignities, taken into captivity as a slave to the conqueror. Does not this also express the condition of mankind? Has not sin taken the once noble king of earth, represented in father Adam, into captivity as a slave? He had the right, or authority, in his hands, and did not this depart from him? Did he not come into captivity and bondage? But what kind of bondage? It is very well expressed in the words, "the bondage of corruption." Paul speaking as though this was his individual experience, or the experience of individuals, says, practically, "No one shall deliver me from the bondage to this dead body."

The picture the Scripture gives us of the noble powers of man is a grand one. Father Adam, as king of the earth, had marvellous powers, such as we see no individual at the present time possesses, and by which he was in relationship with the Father, having communion with the Father; he was in the condition of enjoying the glorious liberty; but the moment sin entered the world he was deprived of that liberty; he came into bondage to another; no longer had he relationship with the Father; the moment he heard the Father's voice in the Garden it meant fear, it meant separation. Notice the Scripture thought, "bondage of fear." And this followed the separation of father Adam from the heavenly Father. No longer had he the liberty which came from his relationship with the Father; no longer had he the liberty which came from access to all the trees of life, by which he had the liberty to partake of the tree of life, and eat, and live forever. He was restrained, restrained by fear, restrained from access to the means of life, and more than this, he was cast out of the perfect condition in the Garden out into the unfinished earth, where the powers of destruction and death could feed on him. And we find it just as the record stated: "In the day thou eatest thereof, thou shalt surely die." This has been the heritage of every son of Adam, this bondage of corruption, this separation from God, this separation from the trees of life. And when the Scriptures would tell us about that glorious day when mankind will realize something of the deliverance, this is the language used to express it: "Oh Lord, other Lords have had dominion over us." And is this not the most forcible expression of the experiences of mankind? When the sceptre of dominion passed into other hands, most cruel has been the bondage of the god of this world, Satan. If we were to bring before our minds the details of that awful bondage it would take far more time than is allotted to us tonight; we will leave that for you to trace in your own minds, how the power of the god of this world, that cruel, relentless tyrant, has exercised his power, over the minds and hearts of man. Every page of history expresses this fact. The key to history lies in the Scripture statement concerning the nature of the rulership of the god of this world. You remember how our Lord expressed it: "The prince of this world cometh, who hath nothing in me."

You remember the Apostle tells us that where the spirit of the Lord is, there is liberty. Is it difficult for us to grasp the thought that the rule of the god of this world is, therefore, the opposite of the rule of Christ? The rule of Christ is the rule of liberty, but the rule of the god of this world is the rule of tyranny. Wherever we see bondage, wherever we see restraint of liberty, we know very well that this shows the rulership of the god of this world, whether it be at the home, whether it be in gatherings of the Lord's people, or wherever there is the absence of the spirit of liberty, there is evidence of some measure of the rule of the god of this world.

But let us be sure that we have the Lord's definition of liberty, because, as we said a little while ago, it is not merely the abstract thought of liberty—liberty in general—that we would consider, but a particular kind of liberty; that liberty mentioned and defined by the Apostle as the glorious liberty. There are more kinds of liberty than one. We are living in an age when the world of mankind are beginning to perceive something of the sound of the jubilee trumpet. Chronologically, since 1874 we have been living under the sound of this jubilee trumpet, and the spirit of liberty is abroad in the land, and the god of this world is catching and utilizing some of the notes from this trumpet of truth, and the spirit of liberty as never before was brought forth among men. But will it bring blessing? I fear not. Is it the glorious liberty of the children of God? I fear not. I fear it is that liberty which will contribute very largely to the time of trouble such as the world has never seen. Therefore it is very important that we as the Lord's children make a clean-cut distinction between that glorious liberty of the children of God and the liberty which the god of this world now finds expedient to promulgate as doctrine in this world. In the times that are past it was to the interest of the god of this world to rule

by the relentless power of tyranny, but since he realizes that dispensational changes are taking place he is changing his tactics. Now he is appearing as an angel of light, an angel of liberty, an angel of freedom, and therefore attempting to counterfeit the glorious liberty of the children of God. And we can sometimes grasp the truth from the counterfeit, because the counterfeit is presented first, and therefore we see that spirit which is so largely abroad in the world today, speaking about the glorious things to come, speaking about the wonderful awakening, bringing forth the statement that all the world needs is knowledge, that the world is simply in ignorance, and all that is needed for the world to be saved is knowledge; which is not the gospel the Apostle preached, but another one, intended to attract the attention away from the one true gospel which teaches the glorious liberty of the children of God. And as the false is first presented, we are first considering the false before we consider what the Scripture states of the true. It appears this is the order in which we are getting our experience. We come into contact with the error, then the truth shines out as a glorious opposite to the error. This seems to have been the order of the Lord in presenting His truth. If you will notice the teachings of the Master, the most important teachings were given as an offset to error. So we as the Lord's people living in the world today, come in contact with the various forms of error, that the glorious truth may shine out more clearly. This, however, does not give us the liberty to become acquainted in detail with all the error; it is quite unnecessary; the Lord saves us from that. But against that error which we come into contact with in the world, the Lord prepares us by the grand banquet of truth, and therefore we are protected in the midst of error. Therefore He has prepared for us a table in the presence of our enemies, and our cup runs over, and surely goodness and mercy shall follow us all the days of our lives.

It is well for every child of God to be informed in this matter. The Apostle says concerning Satan, "We are not ignorant of his devices." Therefore the spirit which we see manifested on every hand coming through various channels, and speaking about wonderful things to come, and wonderful liberty, and wonderful privileges, comes not from the Lord, comes not from His word, but comes from the god of this world, who finds it expedient to do and to teach liberty instead of bondage. The channels through which this comes are not always religious channels. And it behooves all of the Lord's people to recognize the fact that the Lord has His channels through which we are receiving the truth, outside of which He is not giving us the truth, and therefore the truth relative to our subject, the glorious liberty of the children of God, must come from His Word of Truth.

Returning to where we were a little while ago in our subject, concerning what the Apostle says, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." We have before our minds the condition of the world, and also the glorious plan by which the world of mankind will be lifted from the awful bondage of corruption, from this terrible bondage of tyranny, from this fearful bondage of ignorance, that some of Satan's agents often speak of, but it will not be lifted through Satan's channels. There is but one whom the Lord has ordained to bring light into the world, and that is Jesus, the light of the world; that is the Ransomer, and the Redeemer, the one who paid the purchase price, our Lord Jesus Christ. By one man sin entered into the world, and death by sin, and this is the man whom he has ordained; and that Redeemer will consist not merely of Christ, the Ransomer, but of some also who follow in the footsteps of the Master and are conformed to His death, laying down their lives for the brethren. These, united with Him, will constitute the great man whom God hath ordained to bless all the families of the earth. These are they who shall be kings and priests unto God. These are they who were chosen in the Father's plan before the foundation of the world; and this is the one channel, as the Scriptures say: "There is none other name under heaven given amongst men, whereby we must he saved." So there is no other way for the world's redemption; it is not through knowledge, not through instruction, not through lifting the veil of ignorance, but by the Lord Jesus. "I thank God through Jesus Christ our Lord." This, then, will be the great deliverance for the whole creation. And as we know, the whole creation groans and travails in pain, waiting for this deliverance. You remember how the Lord summed up the history of the world: wars, and rumors of wars, and you remember how the angel message came, "Peace on earth, good will toward men" —not anger and bad will, and not hatred, or strife, or bondage, or fear, but good will toward man. That is the result that will follow the lifting of this awful bondage of corruption. But more than this, "He maketh wars to cease unto the ends of the earth." He brings peace—peace on earth.

Now let us make a practical application: We are living before the due time for the reign of Christ to come; that glorious reign will bring about all of these blessings, bring the world of mankind back to that condition which will mean the restoration of all that which was lost—the restoration back to the full liberty that man had in the Garden of Eden—liberty to receive life and to exercise all of his grand powers, within, of course, the limits of the Father's provision and arrangement. The due time for this has not yet come, but we now are reckoned as brought from death unto life; we who have accepted these glorious blessings by faith have entered into the glorious liberty of the children of God. Notice what we mean by faith. We do not mean faith as something that brings us these glorious restitution blessings now; here is a very serious error which is very persistently promulgated in the world today. The error is that the restitution time is here. Not so. All the blessings that are ours are such as come by faith. As our dear brother Draper pointed out to us this afternoon, the light we now possess is the lantern, and illustrates this point perfectly. We are not yet in the time when we walk in the light of the Sun of Righteousness. The sun has not yet risen. It is still early morning; there are just some streaks of dawn appearing; we still need the lamp to our feet to show us the path in which to walk. These false lights we sometimes see are some of the will-o-the-wisps the evil one is bringing, and this false hope and this false idea of liberty he is bringing into the world today belongs to the god of this world, and not to the gospel of the Lord Jesus Christ. But we do have, by faith, the right to all of these things. Why? Because we are children, and if children, then heirs. But there is a vast difference between a right and a possession. I may have in my hand the deed, but I have not entered into possession of the homestead. Father Adam lost the old homestead, was driven from home, and the Lord Jesus Christ has gotten back the deed, and to those who come into relationship with Him will come into all of the rights of children, the right of possession, but they have not yet the possession; the time is not yet due, but soon will be.

I think the most important thing for us to consider in this connection is, What does this include with relation to ourselves at the present time? We see that it will mean peace to the world of mankind, but does it mean peace to the Lord's people now? The peace is in our hearts, now. Did not the Master say to the disciples, while under the present arrangements, and while those who follow in My footsteps will find in the world tribulation, in Me ye shall have peace? This is one of the things we acquire now by faith; we do not acquire restitution blessings; but we have the right, or privilege, of sacrificing them. Here is something we do acquire, the peace of God. Notice what

the Apostle says, "There is therefore now no condemnation to them which are in Christ Jesus." That was the condition mankind lost, was it? Wasn't Father Adam in harmony with the heavenly Father? Was he not walking in peace with God? And did not the dominion of evil remove from him that peace? Was not the Jewish nation attempting through the Law Covenant and the keeping of the law to attain that peace? Did not we, when we recognized the glorious provision of our heavenly Father through Christ attain peace? Now, the practical question is, Are we now retaining that peace of God? This we believe is a very important element of the glorious liberty of the children of God. One of the greatest elements lost when the captive was tied to the dead body was peace. The important thing to us as the Lord's people is the maintenance of that relationship with the Father which is expressel in the word "peace." "In me ye shall have peace." "My peace I give unto you; not as the world giveth, give I unto you." (John 14:27). The Apostle speaks about the peace of God that passeth all understand.ng. Is there any bondage in this? No. But the picture which we have just been looking at is the opposite of peace. How do we attain this peace? By the recognition of the precious blood of Christ. By faith we accept that which brings peace.

In my experience with the Lord's people I find there are various means which we must trace to the adversary in some way, by which he seeks to take away from the Lord's people this peace; through one means or another he is busy seeking to take away this peace of God which passeth all understanding. And since we recognize that it depends on faith, we do not wonder that the Apostle says, "Your precious faith." It is by faith that we retain this peace. Faith in what? In our ability to do perfectly? No. But faith in the precious blood of Christ. We observe how the Israelite did not attain this peace through works, and how many times there comes before the minds of the Lord's people the thought, "If you had only done so and so, would not that then be attaining the peace by works?" Does not the Apostle tell us that if we should attain peace in that way, we would attain it as something we had acquired? It is the gift of God through faith. Therefore, if we are not in that relationship with the Father which is our privilege by faith, there is something wrong with our faith. Therefore, the glorious liberty of the children of God, the glorious freedom from bondage, is that freedom, that liberty, which comes through a full recognition of the completeness of the covering. We should not at any time be overthrown, and lose this glorious peace, because of the weakness of the flesh. Why should we? Is not that all covered? It is true that we as New Creatures endeavor, through the power of the spirit of the Lord, through the grace given unto us, to conform just as near to actual righteousness as possible, but this does not commend us to the Father. This is not the basis of our peace. The basis of our peace is the covering of the precious blood of Christ; and it is this which gives us liberty. It is this which breaks the shackles; it is this which frees our powers. It frees our feet, so we can walk in His way. It is this that relieves us from the dead body. This dead body no longer dominates us. Notice the forcefulness of the figure. As long as you recognize the body as relating to us, it is contaminating to us; but when we by faith are separated from this dead body, we are no longer contaminated by it; we are delivered, as the Apostle says, from the dead body. "Who shall deliver me from this dead body?" "I thank God through Jesus Christ our Lord."

Another element of bondage is that of accusation. We notice in Revelation this statement, "The accuser of the brethren." The saints overcome the accuser through the blood. We are coming down to a history of the church, when the church will stand out before the world more prominently than ever before. To some extent we have the experience of how the world, and more particularly the nominal christians of the world, recognize our course, or consider our course as the wrong one, and the more we come before the attention of the world, the more they will express their opinion that our course is wrong, and therefore condemn us. Now, unless we have the full realization of our position before the Lord, there is a possible danger that we will be affected by these arrows or keep before our minds: liberty, the glorious liberty of the sons of God, does not mean in any sense liberty for anything that proceeds from the flesh. What does the Apostle tell us about these things that proceed from the flesh,—these members which are upon the earth? Now, does he say, "As you are the sons of God, and therefore have the glorious liberty, you have the liberty to exercise those things that belong to the flesh?" By no means. He says to mortify the flesh, make no provision for the flesh, to fulfill the lusts thereof. The liberty of the sons of God relates only to the sons of God, the New Creatures; therefore this liberty does not apply to the flesh. So it is very important we do not fall into any deception of the Adversary. The flesh is to be killed, destroyed. Does the Apostle say, "I try to keep under my body?" No, he says, "I keep under my body. I bring it into subjection, lest after having preached to others I myself should be a castaway." The glorious liberty means no concession to the flesh, no liberty whatever to the flesh; it means not only restraint, but death. Our text for this year is, "Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. . . . Mortify therefore your members which are upon the earth." (Col. 3:2, 5). This glorious liberty does not mean either the transforming of these things to which belong bitter words that are shot out against us; but we have a shield by which we can quench all of these fiery darts, and that shield is faith. Therefore, we have the freedom, the liberty, which comes through a full recognition of the precious blood of Christ.

There are many sides to this subject,—far more than we can treat in the time of one evening. The liberty of the children of God is a prescribed liberty. It is not a liberty after any other pattern than the Lord's pattern. Father Adam in the garden had the glorious liberty to follow the promptings of his perfect nature. The law of God was written in his heart. None of the evil tendencies that were later found in him were in him in the Garden. He had no such things in his nature as anger, malice, hatred, bitterness, etc. All of these awful elements have entered into the human race since that time. Therefore in his mind liberty did not include any thought of doing injury to another. We have this illustration in our own country. Every little while we hear of some one coming over here from some foreign land with the thought that he can do just as he pleases to do, and, unfortunately, some little thing which he wished to do was out of harmony with the laws of this land, so that when he would take that which belonged to his neighbor, he stepped outside of the limitations of the law, and when he was taken in hand by the law he said, with great reproach of soul, "I thought this was a land of liberty." He found it was also a land of bondage to him, because he did not have the proper conception of liberty. Likewise some think that the liberty of the sons of God means the liberty to follow the dictates of the flesh. Here is a very important thing to the flesh from a lower form into a higher form. The enemy through the doctrine of evolution would attempt to teach that the lower forms of evil may be transformed into a glorious service of righteousness. No more subtle error could the enemy bring among the Lord's people. The Scripture positively says, make no provision for the flesh. Whether the flesh manifests itself in a lower form or a higher form, still it is the flesh. We see that is the great error which nominal Christendom is making today. Here is a drinking

man, but he becomes a church member; he does not drink lately as he once did, but he does not change, his habits are the same, but a little more refined. Here is a swearing man and he becomes a church member and ceases to be a user of hard swearing words, as when he was a swearing man. He would say a swearing word and it was all over, but now that he has gotten to be a good man he would not use any swearing words. And so on with all kinds of things, showing his heart is not changed; he swears in another way, that is all. He has been transformed, but transformed to what? He is about as bad as he was before but not so openly. Let us be proof against this deception of the evil one. The flesh is not given the liberty to hide itself and cover its weaknesses. The glorious liberty of the children of God is not the liberty to change into other forms these evil things that belong to the flesh. No such liberty is given to the Lord's children, and yet the Adversary from every side is simulating, is counterfeiting the glorious liberty of the sons of God by a false teaching. Let us not be deceived by these subtle errors, but let us keep very close to the Lord that we may see the distinctions he makes, that we may walk in the glorious liberty of the children of God.

Now there is a brighter side to this picture, the glorious liberty of the children of God, means the power in our hands to give forth those blessings which now we can only partially give forth. If the Lord gives us the privilege to speak this truth, the word in due season to the heart that wishes to receive the engrafted word, if He gives us the privilege to carry this blessed cup that is so refreshing to our hearts to others, we say, O, is it not glorious? But perhaps you have only an occasional opportunity, and we may go forth in the morning sowing seed, and in the evening not withholding our hands realizing that we may walk in faith, realizing that we shall reap if we faint not. At the present time we only partially exercise the grant. Our hearts are overflowing and we would like to do more than we possibly can, but somehow we are restrained; we have only a certain degree of this exercise of this glorious privilege, this liberty to bring blessings. And these infirmities of the flesh hold us and keep us from doing all that we would, but the glorious liberty of the children of God which will come to us when the Lord gives us perfect bodies, when we pass beyond this mortal condition, and when the new mind can exercise itself in a body appropriate to it, then we will have that glorious liberty of the children of God.

We are pleased that the Lord has limitations; we are perfectly willing to abide within the bounds of His limitations. Our liberty does not mean license. Our liberty does not go beyond that which the holy spirit of the Lord would dictate; we would not wish to go outside those limits; we are quite pleased to be bound, but we know that His yoke is easy and His burden is light. And we are pleased to show our full obedience to our head by exercising no more liberty than the sons of God.

You remember the Lord when He would tell us the difference between two classes in the next age takes two animals with which we are acquainted, sheep and goats. They have different ideas of liberty. The goat thinks liberty means to go everywhere, up on the rocks, and away from the shepherd, but the sheep will follow the shepherd.

We are living in the most important period of the Church's history and there is only a little time, but a few short years, and it behooves us more and more to grasp the situation and to realize that if we would win this prize we must lay aside every weight, we must cast aside every hindrance. We are not as the Apostle says, debtors to the flesh, to live after the flesh and therefore we look unto our glorious text for this year, "Set your affections on things above." And the more we do this, the more we desire to do so and the more we will be ready to say that we are done with the things of the earth, done with the things that pertain to the flesh and that we are the Lord's wholly. I like that beautiful hymn found on page 47 and I like a literal interpretation of the words, just as they stand:

Fade! fade, each earthly joy, Jesus is mine!

Are we as new creatures debtors to these things? "For the time past of our life may suffice us to have wrought the will of the Gentiles."

"Break every tender tie, Jesus is mine."

Many of these ties which once bound us to natural things are regarded by us as very tender ties and perhaps they are, but when they are once severed, it may seem like the cutting off of the right hand and casting it from us; it means the severing of that bondage which holds us from the glorious liberty of the children of God. We will read the balance of the hymn in closing.

Dark is the wilderness,
Absent the resting place;
Jesus alone can bless.
Jesus is mine!

Tempt not my soul away,
Jesus is mine!
He is my only stay,
Jesus is mine!
Perishing things of clay,
Born but for one brief day,
Pass from my heart away,
Jesus is mine!

Farewell, ye dreams of night,
Jesus is mine!
Mine is a dawning light,
Jesus is mine!
All that my soul has tried,
Left but an aching void;
Jesus has satisfied,
Jesus is mine!

Farewell, mortality!
Jesus is mine!
Welcome, eternity!
Jesus is mine!
Welcome, ye scenes of rest;
Welcome, ye mansions blest;
God's love is manifest.
Jesus is mine!

Saturday Morning, June 15, 1907.—Volunteer Work.

7 A. M. Saturday morning, June 15, in response to the request of Bro. Wise on Friday for Volunteers, found a large number of the friends at the hall ready for the work. Cards similar to the following were used:

As many hands make light work, it was not long before twenty thousand were distributed in various parts of the city.

The Overthrow of Satan's Empire

By PASTOR C. T. RUSSELL

TOMLINSON HALL, SUNDAY, JUNE 16, 3:00 P. M.

When Mr. Russell gave his lecture on Hell last year he drew one of the largest audiences ever seen at the Grand Opera House on such an occasion. He has lectured to packed houses in all the large cities of the country. His writings have the enormous circulation of over three million copies.

Don't Fail to Hear Him! Everybody Welcome!

NO COLLECTION.

Praise Service, led by Brother Horace Hollister, of St. Louis, at 9:30 A. M., followed by question meeting at 10 A. M., conducted by Brother Russell.

Question Meeting.

Brother Russell: From the small number of questions handed in I am reminded of a brother who once came to the Allegheny meetings. I had not seen him for some little time, and I said, "How are you getting along, Brother?" And he said, "O, fairly well, Brother Russell." I said, "Are most of the perplexities gone?" He said, "Well, there are some still remaining." I said, "Are there many?" "O, well," he says, "some eight or ten questions are still perplexing me a good deal." I said, "You have them down to eight or ten; they used to be eight or ten hundred, did they not?" "Yes," he said, "they used to be eight or ten hundred." "Well," I said, "if you have them down to eight or ten, that is pretty good." So I presume from the small number of questions handed in that you have gotten yourselves down below eight or ten,—they are still coming in, however. (A number of the friends began to hand up questions to Brother Russell, so that he had plenty to answer for all.)

Question.—What is the distinction between the ransom and the sin offering of the Atonement Day?

Answer.—We might answer that by saying, What is the distinction between the parable of the ten virgins and the parable of the wheat and the tares? There is a great deal of distinction. They are viewed entirely from different standpoints, and each parable must be viewed from its own standpoint. And so with the various statements respecting our Lord and the work that he did. Some of them view Him from the one standpoint and some from the other. From the standpoint of the ransom, our Lord is viewed as being the one who corresponded to Father Adam. As by one man's disobedience, sin entered the world, even so by the righteousness of one, free grace has come. In other words, what Adam brought upon our race of sin, degradation, and death penalty, our Lord Jesus has set aside by reason of having paid the penalty on our behalf. This is the concrete view of the subject, you might say a condensed view of it.

Now, the sin offering of the day of Atonement is a different view altogether—not contradictory but thoroughly in harmony, but a different view nevertheless. It pictures how our Lord accepts the atonement of Christ on our behalf. Now the fact that Christ meets the whole penalty is one thing, you see, and the fact that God accepted it in certain ways is another thing. The sin offering shows us how God appropriates this sacrifice of Christ. First of all, the sacrifice of Christ is appropriated on behalf of the household of faith, including the members of the body of Christ. That is shown in the type; the first sin offering of the Day of Atonement, the bullock, representing our Lord Jesus, was appropriated to the household of faith and the members of His body, and it was not appropriated to anything else. And this was done before any other work was done, and this in the type is shown as a separate and distinct sacrifice and a separate and distinct application of the sacrifice. Then came in the second sin offering of the Day of Atonement, namely, the Lord's goat, the Lord's goat representing, we understand, the Church, His Body—the members of His Body. It shows a separate and distinct work done by the Church—not by the Church as individuals, but by the Church as members of His Body, no value attaching to the individual for the individual by that time is lost sight of. It is the member of Christ's Body that is sacrificed.

You see the difference, dear friends. You and I present our bodies living sacrifices. That is as far as we can go. That sacrifice we present to the Lord is presented at the beginning of our consecration, and when he accepts it, our part is done. Now, when he accepted of our sacrifice, he counted us thenceforth as new creatures, and as members of the Body of Christ, and it is as members of the High Priest's Body that we have been putting to death the old nature ever since. So you see the difference between our standing in the matter as individuals and our standing as members of the Body of Christ. Our standing as individuals ceases entirely when we have presented our bodies; we are reckoned dead and, therefore, we who are dead are not offering anything. It is the new creature that is doing the offering, and the new creature is a member of the Body of Christ, and there-

fore, it is the Great Priest whose members we are that is offering this secondary sin offering, represented in the type by the goat. And this offering of the sin offering, of the goat, continues throughout a period of time, and at its completion the work effected by it is shown to be that a propitiation is made for the sins of all the people. Now, all the people, you see, in the type, meant all the other tribes outside of the tribe of Levi, and all the other people in the antitype means all the people in the world outside of the Levites. The believers represented by the tribe of Levi, and the priests of that tribe, represent the Royal Priesthood. All the other people are represented in the other eleven tribes—all the other people who will ever come into harmony with God, either in this age or in the next age. They are all represented by this other type, and atonement is made for them all with a view to bringing them all back into relationship with God. So that work will be finished by the end of the Gospel Age. and you and I as members of the Body of Christ are participating; He is putting us to death; He is putting our flesh to death; He it is who is offering the sacrifice; He does the whole thing, and all the merit is in Him, and none of the merit is in you and I.

So, then, you see that this type is in perfect accord with the doctrine of the ransom, because all of the merit you have in your sacrifice and that I have in my sacrifice, came to us through Christ and through our relationship to Him. Therefore it is the Christ that is doing the whole work, though he does it in this piecemeal manner. We might just as well say that Jesus could not be the Redeemer and ransomer of Adam, unless He would die in an instant, unless He had given His life at the very moment, because, you remember, He consecrated His life to death at Jordan, when He offered Himself, as the Apostle tells us. That is where He gave up His life, that is where He surrendered His life; but now it took three and a half years before that life was fully given up. That is to say, the three and a half years from His baptism at Jordan until the time on the cross He said, "It is finished." Now likewise, we can just as well see a still larger fulfillment, for while it began at His baptism, and while one feature was completed at His cross, in another sense He has not yet completed it, because He is still offering, the Great High Priest is still carrying out this great work of sin atonement, and during all of this age He is working in you and me, and in all who are accepted as members of the body, that He may present us ultimately as members of His glorious bride.

Ques.—Please explain Micah 5:5: "And this man shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."

Ans.—I must say, dear friends, that I do not recollect the connection, and am not sufficiently familiar with that Scripture to give an expression on it. I must ask to be excused.

Ques.—Can a believer in the immortality of the soul, and in the doctrine of eternal torment, have a well grounded hope of becoming a member of the Body of Christ?

Ans.—In considering that question, I would have in mind the fact that there have been people in the past who, so far as you and I know, were Saints, and yet held these erroneous doctrines, as for instance, I should not at all be surprised that John Wesley was of the class that would be covered by this description, if he believed in eternal torment, and if he believed in the immortality of the soul in some sort of a fashion. Therefore, I would think quite likely that it was possible in the past, at least, that a person might be that much in darkness respecting God's plan and yet be a real member of the Body of Christ and a real sacrificer—a real believer in every sense of the word. I would add, however, that my understanding is, we are today in a peculiar position in that greater light has come into the world, and therefore there is greater responsibility on the people who are living today; as our Lord said in His day, you remember, that if He had not come amongst them, and that if the light had not shined in their hearts, they would not have had this responsibility. Those are not the exact words, but that is the thought. So, I think it is today: that the Lord is pleased in our day to bring increased light to His people, and to bring this to our attention, and we have a measure of responsibility in connection with the truth after it has come to us that we would never have had if it had not come to us. From this standpoint, we might suppose that the true light that is now shining would be granted to all who are in the right attitude of heart to receive it. In other words, just as at the First Advent, Jesus said of Nathaniel: Behold an Israelite indeed in whom there is no guile, and then he made the matter so plain to Nathaniel that it was very easy for him to believe the Lord. So I think it is today, that wherever there is an Israelite indeed in whom there is no guile, there we may expect the Lord will make the truth so plain and so clear and so simple that that person will be able to see it and appreciate it and enjoy it; and that where there is not a reception of the truth it is an implication, at least, that there the person is not an Israelite indeed, or else he is not without guile. We are not to judge, but the truth is to do the judging. That is what we understand the Lord to mean, that His Word will judge. So His Word, we believe, is judging today in the Church, and His Word will judge by and by the whole world. But we think that His Word of Truth is acting as judgment now, and the Spirit and power now; that this is the sickle of truth that is going forth in His "harvest time," to gather all the true wheat and to separate them from the tares. So then we are content to let the Lord do this work, without particularly making tests in our own minds, but simply that our expectation would be that wherever there is an Israelite indeed, in whom there is no guile, the Lord would lead him to an appreciation of Present Truth.

Ques.—Why were the children of Israel instructed to mourn for Aaron's two sons, who offered strange fire before the Lord?

Ans.—I answer that the writer has evidently made a mistake. They were instructed not to mourn, and that, I think, signifies that we, as the Lord's people, are to be so fully in accord with God's arrangement that we will not be disturbed or distressed by the fact that some will go into the great company, and others go into the second death. We are to have that confidence in God that a fair judgment will be had from His standpoint, that He who knows the heart and tries the reins of the sons of men, will make no mistake in the matter. We are also to be so fully in accord with the Lord that we would feel that if we or any other person were not fully acceptable to the Lord and to His standard, we would not want them to have the blessings God has provided for them that love Him. I would feel that way for myself. If God would find in His wisdom and decide that I might not have a blessing either in the little flock, nor yet in the great company, but must go into the second death, I would feel like saying, "the Lord's will be done, the Lord knows best." I would make no complaint. I would not mourn over the matter. I earnestly strive to be accounted worthy of a share in the Little Flock, and I think we should all strive to have that attitude of mind that would be fully submissive to the divine decree in the matter. It is very different you see, from Brother Jonathan Edward's statement when he said that in the future the Saints would be looking over the battlements of heaven and see parents and children and brothers and sisters, etc., in awful torture, eternal, and then turn around and praise God. We could not praise God for tormenting any creature; we could not appreciate that. But if God in His wisdom should see fit that someone whom we love very dearly according to the flesh should not get into the Little Flock, our

appreciation of the divine will shortly be such that we would say, "Let the Lord do what seemeth to him good; we know his way is perfect." And that is the reason, I think, why, in the type, Aaron and his loyal sons were not allowed to mourn for those whom the Lord destroyed—separated from the priesthood.

Ques.—If not one jot or tittle of the law should pass away until all be fuifilled, how was the typical atonement day sacrifice performed when the Jews were in captivity, or the ark not in the holy? When did this type cease?

Ans.—I had never thought of that question. I believe I will have to think over it a little more before I answer it.

Ques.—And when they had received it, the penny, in Matt. 20:11, they murmured against the good man of the house. If the penny signifies the great prize of glory, honor and immortality, how or why does that class, who receive it, murmur?

Ans.—I answer that in these parables we do not expect that every little feature will find a correspondency. Some of the features would seem to be introduced merely to round out the story to make it a reasonable story, or to call attention to some particular feature. In this case to have passed by the fact that each one had received a penny and made no comment on it would have laid the matter open for some to say, "It is strange they did not make a complaint. Every body now days would have made a complaint." By introducing this feature, that there was a query as to why some had received only the sum the others had received, it draws attention prominently to the fact that it was the same price or same reward that was given to all of those who are faithful to a long period and to those who are faithful to a shorter period; if they all got exactly the same, it makes that point prominent in the parable. It is a finger that points to that feature, so to speak, and says, "this is the prominent feature of the parable." We are not to expect, dear friends, that any who received of the Lord's blessing, which is represented here by the penny, would have a disposition to murmur against the Lord. Rather we are to understand that anyone who would be inclined to murmur would not be in the Kingdom at all. Our thought, then, is: this is introduced in the parable to show the general fact that there would be this one reward given to the whole company that would be rewarded at all. I am not sure, however, that the penny represents glory, honor and immortality. I think that the penny quite properly might be understood to refer to everlasting life merely, without representing the additional features of glory, honor and immortality. According to the Scriptures, we are not all to get the same thing. The Apostle tells us there will be those in the Kingdom who will differ the one from the other, as star differeth from star in glory; but one thing will be common to all of those, namely, they will all have eternal life; all who have honestly and persistently labored in the Lord's cause will be accounted worthy of eternal life; whatever other blessings may be given to them in addition to this are not shown in this parable.

Ques.—By faith Enoch was translated that he should not see death, etc. Is it known whether he was taken from this earth and what class does he typify?

Ans.—I answer that all we know about Enoch is stated, first of all, in Genesis, and, secondly, in the Apostle's statement in Hebrews, and, thirdly, in the statement of Jude, that Enoch prophesied of the coming of the Lord, saying, the Lord cometh with myriads of His holy ones. But in Genesis, it is stated that he was not found, he was missed, for God took him; and the Apostle in Hebrews tells us that he was translated, taken away—lifted over, is the thought, from one state or place to another; he was translated that he should not see or experience death. Not that he should not see it with his eyes, but that he should not see it in the sense of experiencing death. He did no doubt see death with his eyes for there was death in the world at that time, but he did not experience death; he was translated so that he might not experience death. This then leads us to understand that Enoch did not die. Now the Scriptures are silent as to what God did with him or where he took him, and that leaves us, therefore, without any basis or any positive statement as to where he is. We can state as to where he is NOT. We can state that he is not in heaven; because our Lord said that "no man hath ascended up to heaven, save he that came down from heaven." Therefore Enoch did not go to heaven in that sense of the word. Where did he go? Why, the Lord may have taken him to some other planet for all I know. I don't know; it would be merely a guess. I merely take the Word of the Lord as it reads, that he was translated so that he should not see death and that he did not die. The Apostle makes that clear later on in the same chapter. He says, "All these died in faith," yet evidently he understands that he previously had made an exception of Enoch and therefore he would not be included with the others. Where he is God only knows; I do not; no one else knows. So you and I and all the rest are on a par. We have such confidence in the Word of God, however, that we believe Enoch lives somewhere and that in God's due time we will find out why he was made an exception in this manner.

Now, is he a type? He may be. We are not told that he is a type and therefore it would be rash for us to say he was a type. We are not inspired to say this is a type, and this is not a type. If we could find anything in the Scriptures to say Enoch was a type, then we would be justified in saying he was a type. But anything in the Scriptures not specified to be a type we do well to be careful how we turn it into a type and make something out of it that might trouble us. There is one statement respecting this that gives a suggestion, a bare suggestion, that he was a type and that is a statement to the effect that Enoch was seventh from Adam. There the "seventh from Adam" is made prominent—seven, of the seventh generation. Now there is just a bare chance of building a little bit of speculation upon that. I call it by its plain name—"speculation." Since seven is always in the Scriptures recognized as a perfect number and indicative of perfection, we might understand that Enoch, the seventh from Adam, would represent that perfect man—the perfection of man, or man in his future state when he will be perfect and when he will not die. And in this sense of the word, Enoch may be considered as representative of that class of mankind which in the future will be in harmony with God and have eternal life—the ones who will be brought to perfection during the Millennial Age.

Ques.—In Luke 15:8, we read: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" In an article in the Tower, this woman is shown to represent "divine energy." Is there any other place that woman symbolizes anything but the Church?

Ans.—I doubt that a little. I do not remember writing that a woman represents divine energy; if I did I have forgotten it. We would have to have the quotation from the Tower before we would ever believe that woman represented divine energy. I have great regard for the sisters, but I did not know that woman was ever used to symbolize divine energy. I don't think I ever said so; if I did, I was thinking of something else. The reference is not given and the quotation is not given. The fact that something in the Tower might be misunderstood would not surprise us any. Why, we find a whole lot in the Bible that has been misunderstood.

Ques.—How long after the second presence of Christ do you suppose it will be necessary for those dying without the knowledge of present truth being overcomers, those of the Laodecean Church, I mean?

Ans.—I don't think I get the point of that question.

Evidently some words have been left out in the hurry of writing it, and therefore it is not clear.

Ques.—If our Lord knew not of the time of his second advent, how could he refer to raising the Church on the third day?

Ans.—If the Apostles sometimes spoke by the spirit of prophecy, as well as the prophets of the Old Testament, I know of no reason why our Lord Jesus might not similarly have spoken by the spirit of prophecy. We have to take His own word for it. He says He will raise it up on the third day. We know that He did not raise up the Church, the Temple of His Body, on the third literal day, nor did He raise it up on any third day we know of, except the third day of this great dispensational period, in which the world's history is divided, six of which have already passed and in the seventh of which we are now living—the fifth in which He was speaking, and the seventh would be the third therefore from His standpoint of time—on the third day He would raise it up. That is the only interpretation we know how to apply to His word. How much of His words were prophetical I do not know, or to what extent He was speaking prophetically I do not know, but we do know He Himself said respecting the day and hour of His second coming that no man knoweth, neither the angels of heaven, neither the Son, but the Father only. We would be obliged to suppose that our Lord either spoke prophetically about the third day, or else he would not know of it as the third day, the three thousand year period, but did not know what day and hour in that three thousand year period He would be present and the work begin.

Ques.—How is the Church the pillar and the ground of the truth as stated in I Tim. 3.15?

Ans.—The word "ground" is used in a general way. This is not an improper translation, but we could have a superior one as given in the Emphatic Diaglott. The thought is, the pillar and support of the truth, the ground-work of the truth, is that on which the truth is based, and by which it is supported. The mission of the Church here in the present time where error prevails, and sin prevails, is to be a supporter of the truth, to be those who will uphold the truth. We are, therefore, in this sense of the word acting as pillars and as the ground-work or foundation on which the truth of God is now resting in the world, and we shall ultimately be the foundation and agencies of God's truth throughout the whole world in the Millennial Age, because we shall be associated with the Lord Jesus Christ.

Ques.—I am asked to explain Mark 9:38, 39, 40: "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us, and Jesus said, forbid him not: for there is no man that shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our side."

Ans.—I hardly know how to make it any plainer than it is. I think we have to believe it as it reads and not explain it at all. If we explained it, we would have to explain it away, because it could not be made any plainer.

If any person is doing a miracle in the name of Jesus, we are not to interfere with him nor to forbid him; we are not to say, "Because you do not come with us, we will speak evil of you, or forbid you, or stop you." We will leave that to the Lord. If the Lord wants to stop him, He can stop him. It is not your business or mine to stop him. It is our business to try to attend to ourselves and keep as near to the Master as we can, and keep our own hearts as clearly in the truth as we can, and avoid everything that would confuse us; and if a brother or sister have something to which we cannot agree, we let them alone; if they are doing something, either teaching or anything else, that is doing a good work, and doing it in the name of the Lord, then we had better keep our hands off and not say anything against them. Let others say and do as they please. Then somebody may say, "Well, Brother Russell, how about Christian Scientists; they are doing miracles, are they not?" Some of them. "And spiritualists, they are doing miracles, are they not?" Some of them. "And Mormons do some miracles, don't they?" Yes. "Well, don't these all do their miracles in the name of Jesus?" No, we answer, they do not. "Why, they all claim to acknowledge Christ; the Christian Scientists even put Christ right foremost **'Christian** Scientists.'" I know they do, my dear brother, but it is one thing to say Christian, and it is another thing to think Christian, and it is another thing to mean Christian. Now whether anyone is going to examine whether another is in harmony with the Lord or not, you and I want to have before our minds a very simple rule that will help us every time we use it, and every time we use it, it will be clearer in our minds and make us stronger and quicker to use it again. We are not to have some little shibboleth that will say, because you do not sit down when you pray, I cannot worship with you, or because you want to sing hymns and I psalms, we cannot worship together. We are not to make distinctions of that kind. If some say, We like to meet in a church with a cross on it, and if others say, We like to meet in some other kind of a room, that is not a ground for separation amongst Christians either. We could not say they were not Christians because they wanted to meet in some other kind of a building than we think proper. If somebody wants to wear a different kind of clothing from what we think is most proper, we are not finding fault with them for that; they might be true Christians and have all these peculiarities. He even might go to some of the things that are not so apparently unimportant. I might say, here is a man for instance that uses tobacco, shall I say he is not a Christian because he uses tobacco? By no means, if he is otherwise giving evidence that he is a child of God. I shall expect that the Lord will show him ultimately how all the cleansing work is to go on, not only outwardly but inwardly, and I will talk about the inward cleansing, and I will make no remarks about the outward cleansing, and I will do as little as I can to offend his sense and his ideas along the lines of his apparent weakness or blindness. I will leave that to himself and to the Lord's providence to teach him. You will notice in the Dawns for instance that there is no attempt to go after a person's dietary arrangements, as to what he shall eat and drink, or what he shall wear, and yet we have had many evidences that a great many have gotten the truth, nevertheless, along these lines. I think of one brother who came to me once and said: "Brother Russell, I would like to have you explain to me what there is in Millennial Dawn that has so affected my whole life. I used to be an Episcopalian, and before that a Congregationalist; but as an Episcopalian I had very rigid ideas on some points and not so on others. I was very rigid as to the Episcopal Church being the Church and all others sects, and I could have no sympathy with them. And I was very rigid on the matter of church fairs and festivals and would not have anything to do with them, but when it came to my taking wine, cigars and tobacco, or playing a game of cards with a friend, if there was no amount of money up, I did not hesitate at that at all; I thought that that was very proper; it never occurred to me to question it at all. My friends used to tell me to read this about tobacco, and this about wine, and this about other things, and I told them to keep those things to themselves, that I knew what I was doing and to let me alone; but when I read Millennial Dawn a change came all over me. First of all I gave up the wine and the cards, and then by and by I found myself with a cigar in my hand, and as I was just lighting the cigar, as I had been in the habit of using at least ten a day—I traveled for an insuance company and they supplied all expenses and cigars were supposed to be part of the expenses and properly so understood—as I was just lighting a ten

cent cigar, I thought, now, William, are you going to smoke that to the glory of God? And the match burned out before I had time to decide the question; and I struck another match and before that one had burned out I concluded that I could not smoke a cigar to the glory of God, and therefore I dropped it in the cuspidore. Then having a kind of hunger for a nerve stimulant, I was just about to put some of my fine-cut tobacco in my mouth, and I said, you can do that, of course, to the glory of God, it is different from a cigar! And I just thought, now, can I?. And I dropped that into the cuspidore and I have not had either a cigar or tobacco in my mouth since. And so this work has gone on in my whole body, and now what does it mean? I went to Millennial Dawn afterwards and looked it over to see what I could find there that said anything about tobacco, cigars, and wine, and cards, and there was not a word in it. Now tell me how it came that that affected me and the other things that were right on the point had no impression at all." "Why," I said, "brother, the other things were like the gardener who cuts out the branches in the spring of the year; he is keeping an orchard, and he has these clippers to take off the dead branches, and he clips off a branch here and a branch there and trims up the tree. And that is what they were trying to do when they gave you a little tract on tobacco, cards, liquor, etc. Now, then, Millennial Dawn follows the Scriptural rule and it lays the axe to the root of the tree and the whole tree comes down at once." And he said, "That is it; I see it; it was consecration that made it." And so it is in harmony with this question. When we come to our Christian Scientist friend, he tells us that they do these miracles, and do them in the name of Christ, we have to get right down to the matter and say, is it really in the name of Christ? We say, no, it is not in the name of the **Lord Jesus Christ.** It may be some other Christ, for you know there are many false Christs. We stated to you in a Tower recently some words of Mrs. Eddy's respecting our Lord Jesus, that it would make very little difference to her theory whether the man Jesus ever lived or not—her own words taken from her own answer to an opposer. It makes all the difference in the world to us whether He ever lived or not. If He had not lived and died for our sins, according to the Scriptures, then we would never have a future life by a resurrection through His power and through His death. So it makes a great deal of difference which Christ it is, and the name of which Christ the miracles are done in, whether we shall accept the person as being a brother in the Lord. Those who claim things in the name of A christ,, but who deny that **Jesus Christ**, our Lord, tasted death for every man, and redeemed us by His own precious blood, are not of us, and the sooner we recognize that the better. They have not our Christ at all, but on the contrary all of those, whether they are with us or not on other questions, if they recognize Jesus and the value of His death for our sins and if they are trusting in Him for eternal life and seeking to walk in His steps, they are our brethren, whether they follow with us or whether they do not; if they follow with us, we think they are going in the right way and we are all the more pleased they are going in the way we think is proper. Just as this man mentioned here in this illustration, if he had been glad and willing to follow the disciples, it would have been all the better evidence as respects his standing in the Lord, still they were not to cppose him if he was doing good work in the name of Jesus; they were not to hinder or put a straw in his way. If you get an opportunity of explaining to him and of helping into a still better way, all right, but do not oppose him. But mind you, the word "Jesus" in the text means "Saviour from our sins," and Mrs. Eddy does not believe there are any sins and says there is no penalty for sin. Death, the Scriptures declare, is the penalty for sin, but they say there is no sin and no death. So how then could our Jesus be their Saviour? They do not need any saviour; they have not lost anything, they say, and they are not going to get anything, they say—and we believe that is pretty nearly correct so far as those who may have a real knowledge of the matter. But we have this to say, that a great many of the Christian Scientists and Mormons and Spiritualists are **blinded by the god of this world,** just as the heathen are blinded, and we believe there is an opportunity for them just as much as an opportunity for the heathen in the future. This is our hope and belief according to the Word of the Lord.

Ques.—"Behold the days cometh, saith the Lord, that the plowman shall overtake the reaper." When shall this be?

Ans.—Well, it seems to be a figure of speech that is pointing down to the end of this age. Look, for instance, at the Jewish Age. When the Jewish Age came to an end and the harvest of that age was ripe, the Lord called it a "harvest;" He said He was the reaper and He Himself went out and began a reaping work amongst the Jews then. And then came the plowman, before the reaping was done and before the harvest was all over. Who was the plowman? Why, the Lord and the Apostles, preaching the glorious message. There was a double work being accomplished there:—not only reaping the Jewish people, but following that began the work of preparing for the new dispensation, the Gospel dispensation; a new dispensation altogether was ushered in. So one overlapped on to the other. So similarly in the end of this age, the reaping work is the close of the age; the harvest is the end of the age. In the time of the harvest the Lord sends forth the reapers, and the reaping work is now going on. But that is not the end of God's plan; there is another dispensation about to be ushered in and that is to be the time for sowing the great field with the true seed; and now in the time of harvest, the plowman is already beginning and he is overtaking the reapers. The reaper is hardly out of the way before the plowman comes along. What do you mean by that? Why, I mean this harvest work will hardly have accomplished its intention, and gathered the little flock and the great company into the great barn of the Lord until the plowman of trouble will be running his furrows through the world; and in the time of the gathering of the great company, the time of trouble will be on the world.

Ques.—Is it part of human nature to desire sympathy from others? And then, if so, does avoiding telling our troubles to others, even other members of the Body of Christ, bring us into nearer relationship with him, causing us to lean solely on the arm of the Lord?

Ans.—I answer: Yes, to the first part of the question. The Apostle's suggestion is that each one should seek to bear, so far as he can, and not only should he seek to bear his own burdens so far as possible but he should seek to bear somebody's else burdens. And whoever has burdens of his own and tries to bear them, and to have the Lord's assistance for them, and then who is seeking and reaching out to help other people with their burdens, will find his own burdens thereby a great deal lighter, and that he has a blessing on the way. So then the proper attitude for each one of us is to seek so far as possible to bear our own burdens and then to help somebody else, and not to think too much of our own, not to imagine that we have all the labors and all the troubles and all the burdens, but to look out and see how many other people have troubles, and you will find that many of them have more than you. But before that, when looking at your own, they seemed very large. This does not mean that you and I will never get sympathy from others; but we will not be seeking for the sympathy so much as before; we will be trying to bear our own; and the Lord will send someone perhaps who will give us some sympathy when we did not reach out for it; sympathy will come as the Lord sees best. You remember the great Head of the Body is the Lord Jesus

Christ and every member of the Body in under His superintendence and care; and just as if you had a sore finger, what would the finger do? Appeal to the foot? No. To the other hand? No. Well, what would the finger do? The nerves of sensation would telegraph to the brain, "I am hurt." And the brain would telegraph to the other hand, "Go and help that finger." And thus you see, our Lord is the One we tell our troubles to, and we are to look to Him for the aid, and then we are to expect whatever we may need and it may come from the fellow members of the body; and as fellow members of the Body, we must all be in that attitude of seeking to respond to the Head, knowing the Head would have us sympathize with one another, to give to one another in His name, so that we will be trying to do good, and to look for opportunities to serve one another. This is the way we will have the most blessings, the most peace, and the most joy, doing the best we can to bear our own burdens and to bear as much as possible for others, to sympathize and to help others.

Ques.—Does Satan understand the Plan of God? If spiritual things are not discerned except by the spiritual minded, it looks as if Satan is not privileged to understand as much as is the begotten Church.

Ans.—We answer, that is so. We have brought that to notice in the Dawns and Towers both, that Satan is not acquainted with the Divine Plan, except as he can find it out from the people of God. And I should not wonder if some of his messengers were present now to see what we have on this subject. He is very well acquainted with certain features of the Plan, but he knows that he does not know the secret of the Lord, for "The secret of the Lord is with them that reverence him, and he will show them his covenant." We think that Satan is shrewd enough to have some general idea as to who those are that are in the secret of the Lord, and quite likely draws information sometimes from them; but we may be sure that he will not be able to get any information that will interfere with our great heavenly Father's plan. If the good man of the house—or bad man—had known of the hour the thief should come, he would have watched and not have suffered his house to be broken into, is our Lord's statement; and he is here evidently representing Satan as the good man, or master of the present institutions, of the present evil world, the prince of this world, and had he understood the divine plan, he would have tried to make it very difficult for the thing to come about in the divine way. But the Lord has such a mastery of the whole situation that all the wisdom of the worldly wise is foolishness, and also the wisdom of the great adversary is foolishness as respects His divine plan or any attempt to overthrow the same.

Ques.—Explain Revelation 20:5.—"But the rest of the dead lived not again until the thousand years were finished."

Ans.—This will be better answered perhaps in the first volume of the Dawn Studies. (Note.—See Dawn, Vol. I, Page 288.)

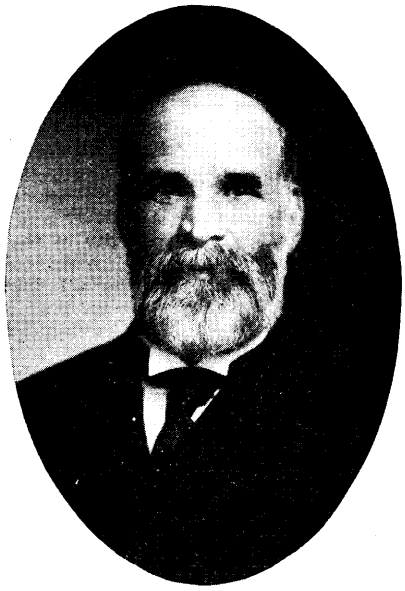
Ques.—If Satan is to be bound at the beginning of Christ's reign, how will it be done?

Ans.—Wait a few years and I will tell you all about it.

Heavenly Wisdom.

At 11:00 A. M., Brother M. L. McPhail gave his Discourse on Heavenly Wisdom, in substance as follows.

Our subject, my friends, is "Heavenly Wisdom." The word "wisdom" is used in two senses in the Bible, what we would call the objective sense, and the subjective sense. Sometimes it refers to the infallible



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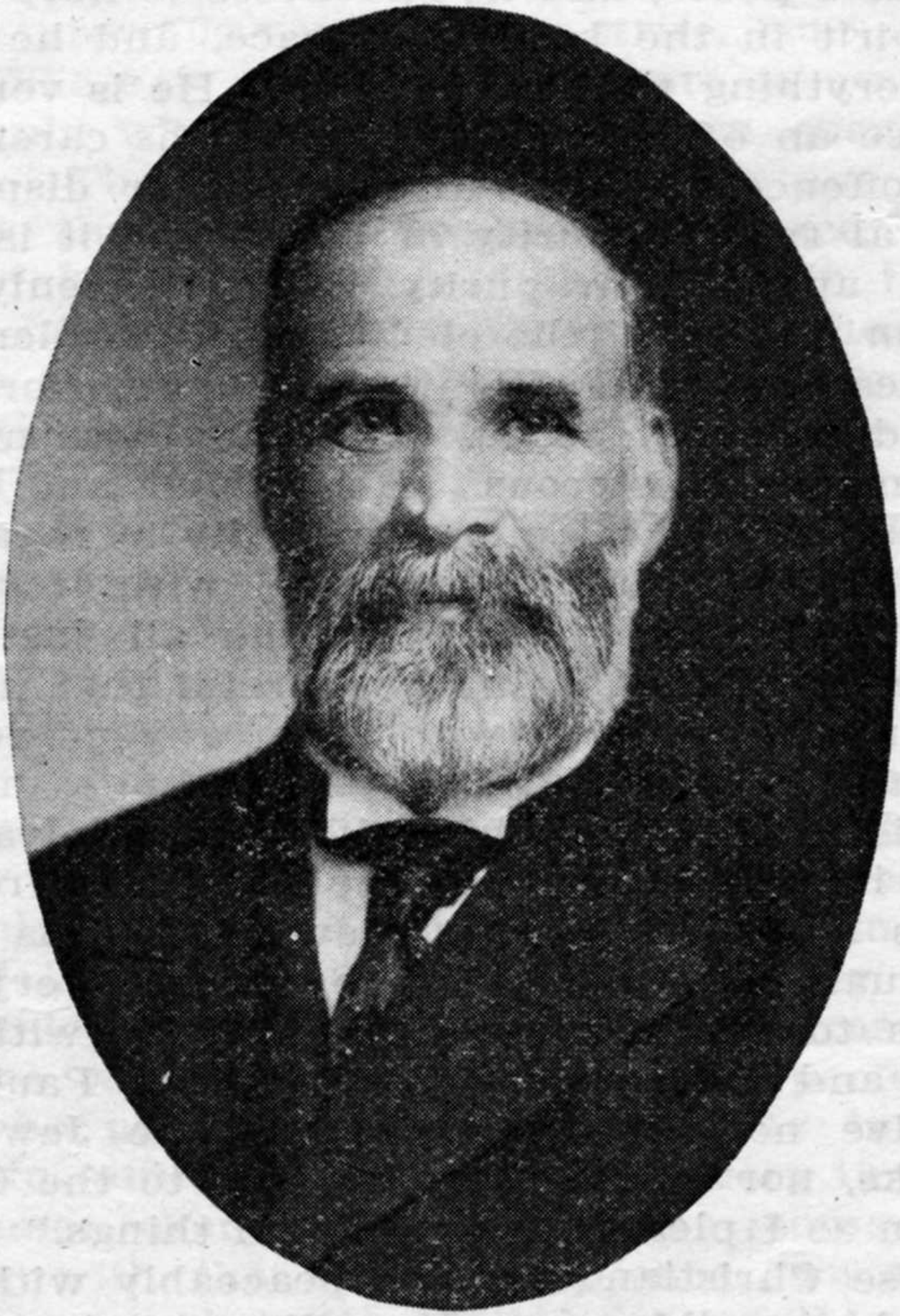
knowledge which God has given to the elect class, and hidden from all others, as you remember our Lord's words: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." And then the Apostle Paul says that we speak the wisdom, even the hidden wisdom. And then the word wisdom is used in its subjective sense, referring to the practical use, or putting into practice, of this heavenly wisdom. And I will speak about it in this latter sense this morning.

What is Wisdom?

Now the first question is, What is wisdom? Wisdom is prudence, discretion; knowledge reduced to practice, and employed in the use of such means as are most suitable to accomplish the desired ends. Wisdom means the choice of the best end, and the pursuit of it by the best means. Wisdom is more than knowledge, for a man may know the best end and he may know the best means and yet he might neither pursue the one nor employ the other. Wisdom is far more than knowledge. Men may have vast stores of information; they may even have great powers of mind, and yet be little better than even the merest simpleton. It is one thing to be well informed and it is another thing to be wise. Now this is wisdom of the heart, rather than of the head; not that we can have wisdom without knowledge, for knowledge must always precede wisdom, but we can have a good deal of knowledge and yet be very unwise.

Solomon prayed, Give me a wise and understanding heart; a heart that ponders and meditates upon God's Word with a view to living in harmony with it. Wisdom differs from knowledge in this: that it is knowledge carried into practice; knowledge not in the abstract but in the concrete; not in the head alone, but in the heart, and life, wrought out and carried into effect.

Wisdom is a peculiar combination of the intellectual and moral. It dictates the choice of the most worthy ends, and the employment of the means most suitable, or the best means, of accomplishing those ends. Supposing the ends that we have in view are three: First, to seek the glory of God in everything. That should be our great end, to seek the glory of God in everything. Second, the good of others; and, third, our own



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eternal good. Then wisdom will discern and employ the means most suitable for the accomplishment of those ends.

Wisdom consists of an enlarged acquaintance with the divine revelation and dispensation; a deep insight into the meaning of God's word and character, and plan, and especially those parts of God's Word which bear on our own characters, with a state of feeling and a course of action in harmony with their teaching. In a word, wisdom consists in knowing what is the mind or the will of God, what he would have us believe and do, and in yielding ourselves up to that will, in the face of all opposition from without or from within, and in defiance of art or flatteries fitted to turn us aside.

Our Lord in the seventh chapter of Matthew, 24th to 28th verses, tells us who the wise man is. He says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock." Then he tells us who the foolish man is and says that, "Everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." You see our Lord tells us very plainly that the wise man is not merely a hearer of the Word, but is a doer of the Word as well; he practically complies with its requirements.

Now much of what is called wisdom and knowledge today can scarcely be said to have any influence over the possessors for good. They may be useful and practical in advancing temporal interests, but they have no salutary influence over the heart and the mind. But the distinguishing characteristic of the wisdom that is from above is that it produces good fruits for the use of others and exercises a purifying influence over the heart in which it dwells.

Pure.

The Apostle in his description, my friends, gives us a picture of a wise man, of the man who is really wise. The first thing he tells us is this, that the truly wise man is **pure.** Now, my friends, the heavenly wisdom that comes down from above is for the very purpose of making us pure, to free us from all moral defilements, and to purify us unto God a peculiar people. Let every one of us, therefore, who possesses this heavenly wisdom remember that it places us under obligations to cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord. Our conversation should also be as becometh the gospel of Christ and our conduct as children of God, blameless, harmless and without rebuke. Let it never once enter into the imagination of our minds that we truly possess this heavenly wisdom, if it is not our full desire and endeavor to be holy in all manner of conversation. No inconsistency can be greater, and no delusion more effectual, than to suppose it possible for us to be guided by the heavenly wisdom while we show not a good conversation or manner of living.

The Apostle Paul exhorts us to walk worthy of the vocation wherewith we are called. He desires our characters and our conduct to correspond with our calling. Our calling brings with it certain duties and obligations, which we as Christians are bound to perform, if we would please God and make our calling and election sure. Now, walking is a figure of speech, and it means our whole conduct, our whole life, outward and inward: all we think, feel, do, desire, speak, and suffer; for Christianity is not merely an invisible thing, consisting simply of believing certain doctrines, but it is something that is visible in the lives and conduct of men. The **true** epistle of Christ is not written in invisible ink, then sealed up; but it is known and read of all men. The tree of the Lord's right hand planting bears fruit to His glory, visible to all about him.

In I. Thess. 4:7, the Apostle Paul tells us that we have been called to holiness. In modern language we would express the same idea by saying, that holiness is our profession. It is thus we see that medicine is the profession of the physician, law is the profession of the lawyer, and music is the profession of the musician. And it is rightly understood that whatever is the man's profession, to that he is bound to devote his time and attention, and in that it is expected that he has reached proficiency, or become an expert. Precisely in this sense does the Bible speak of holiness as the profession of the Christian. Not merely that his profession is a holy profession, but that the very object and essence of his profession is holiness.

Now, the wise man, according to the Apostle James' description, is pure; that is, he has pure motives, pure intentions, pure principles, pure desires, pure thoughts, pure affections—in a word, a pure heart. He avoids whatever would have the appearance of evil. He not only ceases to do evil, but he hates it; he despises whatever is evil, he hates whatever defiles, and he has no fellowship whatever with the unfruitful works of darkness.

While this heavenly wisdom regulates and transforms all the powers of the mind, enlightens the understanding, informs and corrects the judgment, and makes more retentive the memory, the great work is on the heart, purifying it from all moral defilements and making it more upright, inoffensive, and holy. What a wonderful change takes place in a man's mind when the light of heaven shines in it, implanting into it deep, strong, and intelligent affections! It purifies the heart, subdues its griefs, and works a wonderful change in a man; it takes the selfishness out of him and makes him a new creature. It warms the soul with a new and vital principle and it crucifies the flesh in its affections and lusts; it raises the heart from things below to things above.

Peaceable.

The wise man, according to the Apostle James' description, is not only **pure,** but is **peaceable.** He loves peace, he delights in peace, he promotes peace, he maintains peace, and he endeavors to keep the unity of the spirit in the bonds of peace, and he carefully avoids everything that would mar. He is very careful not to give an offence and he is just as careful not to take an offence. A peaceful temper or disposition is the natural fruit of purity of heart, and it is never to be found apart from purity. The heavenly wisdom takes from a man all the elements of disorder, discord, and restlessness, and fills the soul with order, harmony, and heavenly peace. The truly wise man is not quarrelsome or boisterous. He is civil and courteous in his treatment of all men, especially in regard to the civilities of life, and he treats all with respect and consideration. He carefully avoids all just occasion of offence to others; he is very careful that neither his words nor actions carry with them any provocation.

Now, men of the world generally know how to do all of this where they think it best to advance their temporal interests; but the wise Christian, from better principles and from higher views and ends makes it the habitual exercise of his life toward everyone. He endeavors to conduct himself agreeably with the exhortation and the example of the Apostle Paul when he said: "Give no offence, neither to the Jews, nor to the Greeks, nor to the Gentiles, nor to the Church of God: even as I please all men in all things."

The wise Christian will live peaceably with all men as far as he possibly can. He will maintain an upright, meek, and quiet spirit. In moments of provocation he watches over his own spirit with guarded jealousy lest he should be hurried into rash words and actions, and lest he should be drawn by the misconduct of others to dishonor his profession and bring guilt on his own soul, and to grieve the holy spirit that is within him. The wise Christian does not retaliate, he does not pay people back in their own coin. He lets God undertake his cause; instead of avenging himself, he leaves

himself in God's hands. He knows that retribution is God's prerogative, and that he will certainly defend the right.

It matters not how earnestly the wise Christian endeavors to live peaceably with all men, it will not, however, be possible to always do so. You know there are some persons so captious as to take offence without any foundation. Then there are some that are quarrelsome; there are some that it is morally impossible to live peaceably with because they will not live peaceably with us, unless we sacrifice our conscience, principle, manhood or duty, which the Christian should never do. Peace, though a most desirable blessing, is not to be purchased at such a rate; it is not to be purchased at all. Neither truth, nor duty, nor conscience, nor principle, is to be sacrificed to peace. That would be to sacrifice our peace with God and our own conscience for the sake of peace with men, which for certain would be much too dear a bargain. But the wise Christian will live peaceably with all men so far as he possibly can. Those who are called upon today to teach unwelcome truths need not expect to live peaceably with all men. The best man, the wisest man, and the most thoughtful man, may not always be able to keep peace. It was impossible, my friends, for our Lord when He was here on earth to live peacefully with all men. The most gentle and kind and loving and merciful of all beings was He, and yet it was impossible for Him to live at peace with all men and do His Father's will. It was impossible for the Apostles to do so, and it stands to reason, my friends, that if Christ and the Apostles could not live peacefully with all men, and at the same time do the Father's will, it is very reasonable to suppose that we will not always be able to live peacefully with all men. But the wise Christian will live peaceably with all men as far as he can; not by sacrificing his conscience, or his principle, or his manhood, or his duty, but by exercising patience, and by not retaliating, and by being kind to his enemies and to those who are unkind to him.

You will notice, my friends, that this heavenly wisdom is entirely different from the other kind of wisdom, the wisdom of which the Apostle has been speaking in the previous verses, envy, strife, confusion, contention. There is no confusion, there is no strife, in the heavenly wisdom. It is free from everything of that kind. The truly wise man loves peace and does everything that he can to promote peace. He endeavors to keep the unity of the spirit in the bonds of peace. And the natural tendency of the heavenly wisdom is as much to produce peaceableness of spirit, of disposition, and conversation, as to produce purity in heart and in intention.

Sometimes perhaps we are not as peaceable around the home as we ought to be; sometimes we speak little harsh and jarring words, and we ought not to do that. We want to remember, my friends, that every time we get out of humor, every time we lose our temper or say harsh things, we are not only making it very disagreeable about us, but we are inflicting spiritual injury upon ourselves. The Apostle James tells us very plainly that patience has more to do in the perfecting of the character than all the other Christian graces put together. So much is that the case that he says, if we only let patience have her perfect work, we shall be perfect and entire, wanting in nothing. We want to remember, dear friends, every time we get out of humor, every time we lose our temper, we are interfering with the work of patience; we are interfering with our character building; and this ought to be one good reason for making us watchful to keep sweet, even when we don't feel it. I have just a little poem here which I will read:

Lost.

What! lost your temper, did you say?
Well, dear; I wouldn't mind it;
It isn't such a dreadful loss—
Pray do not try to find it.

'Twas not the gentlest, sweetest one,
As all can well remember,
Who have endured its every whim
From New Year's till December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter and the singing;
And clouds upon a shining sky,
It would persist in bringing.

And it is gone! Then do, my dear,
Make it your best endeavor,
To quickly find a better one,
And lose it—never, never.

Gentle.

According to the Apostle's description of wisdom, my friends, the truly wise man is not only pure and peaceable, but he is Gentle.

The word gentle, primarily refers to disposition; it relates to the structure of one's nature; it refers to the order in which a person is put together. We can get a better idea of the word gentle, by looking at it in contrast with its opposite,—just as we get a better idea of light when contrasted with darkness. The opposite of gentleness is rudeness, boisterousness, coarseness, roughness. When you say a person is gentle, you mean that he is not rough, not rude, not boisterous. Gentleness is properly that part of love that makes you shrink from giving pain to any of our brethren. To the gentle Christian, his brethren are sacred, and he can never intentionally hurt the feelings or injure the reputation of any of them. The wisdom that is from above subdues and softens the spirit, and infuses into it a real tenderness and sweetness. The wise Christian would not needlessly crush the wings of an insect. He feels for everything that is human and is backward and slow to inflict a wound. Now this was a new spirit brought into the world by our Lord, and should characterize every one of His faithful followers. It should distinguish His true followers from all other men. According to the text, no one is gentle in the highest sense of the word, unless he has received and is practicing the heavenly wisdom, the wisdom that is from above.

Now the wise Christian will be soft and gentle in his words. You remember that it is a soft answer, and not a loud one or a harsh one that turns away wrath. He will be mild and gentle in his demeanor, ever ready to oblige, and willing to be obliged by others, breathing habitual kindness towards others. He is courteous to strangers, kind to his friends, and long-suffering towards his enemies.

The wise Christian will be mild and gentle in everything that depends on himself, in character, disposition, aims, desires; and he will be calm, quiet, moderate, even, not hasty in judgment, not exorbitant in amibtion, not rash or authoratitative, not rude or everbearing, not harsh or cruel, not proud or arrogant, not violent or oppressive, because these things are directly contrary to gentleness.

The wise Christian exercises authority and moderation; he administers reproof with tenderness; he confers favors with ease and modesty; he is unassuming in opinion and temperate in zeal. He contends not easily about trifles. He is slow to contradict and still slower to blame, but prompt to allay dissension and restore peace. He neither meddles unnecessarily with the affairs, nor prys inquisitively into the secrets, of

others. He delights above all things to alleviate distress, and if he cannot dry up the falling tear, he soothes at least the grieving heart, and where he has not the power of being useful, he is not burdensome. He does not seek to fix upon others that which they disclaim, even though their words and actions seem to bear such an interpretation, and is willing to give the preference to the sentiments and plans of others where they furnish evidence of superiority. He does not become impatient when contradicted or if there is any misunderstanding, and he is calm, and mild, rather than stern or severe; he is complacent rather than censorious.

Now, whatever ends the wise Christian can be supposed to pursue, gentleness will be found to favor them. It possesses and wins every heart, and it persuades when every other argument fails. It often disarms the fierce and melts the stubborn, whereas harshness confirms the opposition it would subdue. There is a power in gentleness to subdue the mightiest opposition and to triumph over the most gigantic difficulties.

It is a soft answer, and not the loud one, nor the harsh one, as I said before that turns away wrath. The Christian's strength is seen, not so much in what he can bear, but his strength is seen in ruling his spirit under adverse circumstances and conditions. For example, when he is misrepresented, or treated unkindly and cruelly his strength is seen in remaining cool and calm and quiet, where his weakness would be made manifest by retaliating or allowing his mind to become ruffled by the intended injuries. Take an example along financial lines: he is very hard up financially, we will say, the wolf is at the door, poverty is staring him in the face, everything seems to be going against him, and yet his faith in God and his promises is so strong that he is kept in perfect peace. That would be Christian strength, as the prophet said, "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall: Yet I will rejoice in the Lord, I will joy in the God of my salvation." That would be Christian strength. If a man allows himself to worry and fret over adverse conditions, he reveals his spiritual weakness.

The Christian's strength is seen, not so much in what he can do as in what he can bear, what he can suffer, and in ruling his spirit under adverse conditions. Our Lord was wonderful for His gentleness. The Apostle Paul entreats the Corinthians by the meekness and gentleness of Christ. Let us notice our Lord's life a minute on this point. John the Baptist said, "Behold the Lamb of God, that taketh away the sin of the world." My friends, what is more meek and gentle than a lamb? He Himself said, "I am meek and lowly of heart." Think how much He suffered, and the manner in which He suffered it. The Bible tells us that He was buffetted, spat upon, cruelly mocked, and He did not as much as open His mouth. He was scourged, He was nailed to the cross, and He suffered through those hours intense agony, yet He did not make a threat or say an unkind word. The insults which He often received from a brutal multitude had no power at all over His meekness or gentleness. When His enemies were completing the last scene of their cruelty in putting Him to death, all the cruel, barbarous, inhuman and low, vile talk, and taunts, on that occasion provoked not one single revengeful thought in His breast, nor drew from His lips one unbecoming expression. He was enabled to endure all of this unjust treatment without being drawn into a wrong word. He has left us an example that we should follow in his footsteps.

We have a picture of Christ's character, my friends, in this description. He was altogether lovely; He was altogether pure; He was altogether peaceable; He was altogether gentle, full of mercy and good fruits. He had every one of these fully developed in Him. He has left us an example that we should follow in His footsteps. Now that gentleness which is characteristic of the wise Christian has its seat, like every other Christian virtue, in the heart.

Easy to be Entreated.

The wise Christian, according to the Apostle James' description of heavenly wisdom, is not only **pure** and **peaceable** and **gentle,** but is **easy to be entreated;** that is, readily persuaded; he is not obstinate; he is not unbending; he is not unyielding, neither relentless nor implacable. He is ready to learn, whoever may be his teacher and however disagreeable the lesson. He does not require much persuasion to induce him to forget injury or to be reconciled to adversaries. He is always waiting to be gracious and ready to forgive. Of course this does not mean that the wise Christian is easily persuaded away from his duty. No, he would not be wise if he were. Nothing should be able to turn him out of the way in which God has told him to walk. He should be unshaken in his conscience, firm in the way of duty. I believe it would be easier to turn the sun from his course than a wise Christian from the performance of his duty.

We have many illustrations of this kind in the Bible. You remember when the Jewish Sandherin threatened Peter and John and forbade them to preach and teach in the name of our Lord Jesus,—did the Apostles quit preaching and teaching, and say, Well, we would rather have your consent, we wish you would let us preach and teach because we would rather do that than not, but if you forbid us to do so, of course we will stop? Did they do that? No, they kept on preaching. The Apostles fell back on conscience and Christion obedience and said, "Whether it be right in the sight of God to hearken to you or to God, judge ye, for we cannot but speak the things which we have seen and heard."

When Martin Luther believed it was his duty that he should go to Worms, all the persuasion of his friends could not keep him away, and he said, "I will go to Worms, though there be devils on every house top." When some of the Pharisees tried to persuade our Lord to quit the place where He knew His present duty lay for fear of Herod, did He go? He never quit His post of service, nor declined to send him a sharp reproof, which seemed to be needed at that particular time. He said: "Go and tell that fox, behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." The attempt of the Pharisees to frighten Jesus away did not succeed, but it drew from Him a firm and sharp reply. The answer was to the effect that no such threats could influence Him to forsake His duty, nor even to accelerate His movements. Jesus knew that the kings of the earth would counsel together against Jehovah and His anointed, but He knew also that their rage would come to nothing, and that their fury would recoil upon themselves.

You remember that when Peter tried to persuade our Lord not to go to Jerusalem ,our Lord told the Apostles that He must go up to Jerusalem and be killed. Peter said, "Far be it from thee." Did our Lord listen to Peter? No, He rebuked him: "Get thee behind me, Satan; thou savorest not of the things that are of God, but the things that are of man." You remember also, my friends, when Paul had received intimation in every city that bonds and afflictions were in store for him at Jerusalem, He said, None of these things move me; none of these things can keep me from going to Jerusalem; none of these things can move me away from doing what the Lord wants me to do. And you will remember how his friends got around him and tried to get him not to go, and he said to them, I am ready not only to be bound, but I am ready to lay down my life at Jerusalem, if the Lord wants me to. Paul would not be persuaded, no persuasion could turn him out of the way in which God told him to walk.

What would have been the result had either Paul or our Lord listened to the advice of their friends? It would have meant their eternal ruin. We want to be careful that we are not persuaded by the advice of our friends at all times. They mean well. Peter meant well when he tried to get our Lord not to go to Jerusalem and Paul's friends meant well, but it was simply blind love. It is one of the devices of Satan to get us away from our duty by the persuasion of our loving friends who mean well in what they say to us. How many of us today who have this advanced truth would have it if we had listened to the persuasion of our friends? Not very many. We want to remember that duty to God comes first. It is better to obey God rather than men. So, my friends, while the wise Christian is easily entreated to do his duty, he is never persuaded away from it.

Full of Mercy and Good Fruits.

Another thing: the wise Christian, according to the Apostle James' description of heavenly wisdom, is not only **pure, peaceable, gentle, easy to be entreated** towards the right, but is **full of mercy and good fruits;** that is, compassionate and liberal, not resting in good words and fair speeches, but is full of good works. He does not say to the shivering, starving brother, Depart in peace, be warmed, be filled, and be clothed, God has told you He will never leave you, He will take care of you and supply all of your wants, He means exactly what He says and wants you to believe Him, and I will pray for you myself; I would a thousand times rather pray for you than to help you in your necessities anyway. He does not do that and send the man away empty-handed, but He helps him in His necessities. He has got beyond the mere "tongue-exercise" love or the "pleasant-word" love," but has the love which resembles God, who feeds His enemies and sends His rain down on the just and on the unjust.

The question might be asked, "What is mercy?" Mercy is that disposition of mind which excites us to pity and to relieve those who are in distress or trouble of any kind, or to pass by their crimes without punishment. If we are inclined tenderly to sympathize with others in their wants, distresses and miseries, and ready to do all in our power to assist them, or to relieve them, then we may be said to be of the merciful class, mentioned in the Bible, "Blessed are the merciful, for they shall obtain mercy."

The question might be asked, what is the difference between mercy and love? Mercy is to be distinguished from love in its object. While objects of mercy are objects of love, all objects of love are not objects of mercy. For example, God and Christ are objects of our most supreme affection, our most supreme love, but they are not objects of mercy, and they are not objects of pity. We are to love them with all our hearts, souls, minds and strength, but not to pity them. Why? Because they are not objects of pity. The objects of mercy may be divided into three different classes: (1) the guilty, (2) the needy, and (3) the miserable. When God gave His only begotten Son to die for the world, He not only manifested His love in that act, but also His mercy, because every member of the race was guilty, needy and miserable. And we read that His tender mercies are over all His works. He bindeth up the broken hearted, healeth all, and like as a mother comforteth her children so the Lord comforteth His people, and like as a father pitieth His children, so the Lord pitieth them that fear Him.

There is no attribute of God more magnified in the Scriptures than mercy. In the 136th Psalm, which contains 26 verses, the word mercy occurs 26 times; it occurs in every verse. And the Apostle James says that the Lord is full of tender mercy. In Luke 6:36, we are told to be merciful, even as our Father in heaven is merciful. No virtue is more needed to be exercised in this miserable world than that of mercy, and nothing can more resemble our dear heavenly Father, nor can anything render us more amiable or lovely in the sight of God or man than mercy. No wonder our blessed Redeemer should have made it one of the distinguishing characteristics of His chosen disciples, and pronounced a special blessing upon all in whom it is found. "Blessed are the merciful, for they shall obtain mercy."

We cannot imitate God any more than in showing mercy. He has shown mercy to us in a thousand ways, but especially in the giving of His only begotten Son to die for us. That was the greatest act of mercy on record. Each day, each hour, each minute, we are partakers of His mercy. All the blessings we enjoy are proofs of His mercy. Now, do we always show mercy to the guilty, the needy, and the miserable, as we have opportunity? If so, we shall not lose our reward.

According to the Apostle James' description of wisdom, the truly wise man has not merely a little mercy but is full of mercy and good fruits. His mercy not only flows but it overflows towards its object. The heavenly wisdom fills men's hearts with compassion and tenderness for those that are miserable in any respect. It disposes them to look upon the cases of others as if they were their own and to give them an inward feeling of their own happiness, and secondly, to do whatever lies in their power for their relief or assistance. Those who have this heavenly wisdom will have pity and compassion towards every proper object, the unfortunate and the miserable; they will be touched with a strong sense of the miseries of others; they cannot but pity and assist them in the distresses.

The truly wise Christian, my friends, the merciful Christian, will feel pained whenever he sees or hears of any one under any circumstances of wretchedness, peril or trouble. If we would please God, and practice His heavenly wisdom, we must feel for each other, just as God feels for us; and as far as this heavenly wisdom has had its proper effect upon our hearts and minds will we sympathize with every proper object. The Apostle Paul exhorts us to weep with those who weep, and he tells us that when one member of the Body of Christ suffers all the members of the Body suffer with it, and when one member is honored, all the members rejoice with it. There is something wrong, my friends, with one who does not weep with others. He is either not a part of the Body or there is something wrong with him. As children of the same Father, Disciples of the same Lord and members of the same Body, having the same hopes, aims and ambitions, contending with the same troubles and difficulties and trials, we should be so interested in the affairs of our brethren as to feel a love for them and take part in their joys and in their sorrows. The truly wise Christian, the merciful Christian will hold the welfare of every other brother and sister as sacred and as dear as his own; he will remember that it is worth just as much as his own, and it is just as much to be valued, esteemed, sought after and rejoiced in, as his own. It is true that the earthly father is more particular about the welfare of His own children who are under His control. Being under His control, it is absolutely necessary that He should take care of them. But they are of no greater worth simply because they are His. His brother's welfare is in itself just as sacred and worth just as much as his. As brothers of the same body they should be affectionate towards one another and love one another as Christ loved them, seeking each other's welfare, with a sensibility of how dear the welfare of each brother is. I sometimes think, my friends, that we do not come up to the "neighbor" commandment of love, let alone the new commandment. You know the Lord says, "A new commandment give I unto you." Let us look at the neighbor commandment: love your neighbor as yourself. Now if we understand that commandment, it means this: that if I love my neighbor as much as myself, I will take just as much interest in his welfare as in

my own; I will rejoice just as much in his prosperity as in my own; I will be just as sincerely aggrieved for his calamities as for my own. Now you and I cannot love one another any less than a neighbor, surely. And if we do that, we will be just as much concerned about others as ourselves. But how would this do? I consider my welfare worth a thousand times as much as yours, and you consider your welfare worth a thousand times more than mine. I had rather a thousand times be saved than to have you saved, and you would rather a thousand times be saved than have me saved. How would that do? Don't we sometimes have a feeling that we would a little bit rather be saved than to have others saved? Now, my friends, we have got to get beyond that. If I understand the Lord's Word, we are to love one another better than that. Our Lord said, "A new commandment give I unto you, that ye love one another"—How, "as I loved you." If you know how I loved you, you will know how to love one another; the measure of My love for you is to be the measure of your love for one another. If you know how self-sacrificing My love has been for you, then you will know how self-sacrificing your love is to be for one another. If you know how I left all of the glory with the Father, the homage of angels, and all of my heavenly possessions, and came down here and became so poor that I have not where to lay my head, and I am suffering and dying for you, it will give you some idea how you are to love one another. "Love one another as I have loved you." That is the new commandment, my friends; that is the law of Christ for you and me. "Bear ye one another's burdens and so fulfill the law of Christ." What is the law of Christ to you and to me? Some people say, Of course it is love. But it is a particular quality of love, my friends; we are not to love one another as enemies; we are not to love one another simply as neighbors; but we are to love one another as Christ has loved us. That is the law of Christ for you and for me, and this is the standard that we are endeavoring to attain.

Now then, my friends, there must be something in every Christian that will constrain him to feel, along with the Head, for the other members of the Body, and when we shall see them in sorrow or distress to sympathize with them, and as we might say to strike a note in unison with them, and thus to weep with those that weep, and pity and assist them. Our Lord was wonderful for His mercy and for His compassion. You remember how tender He was at the grave of Lazarus, when the friends were weeping. Christ was so tender and so compassionate, even when He knew that He was about to remove the cause of the weeping, He wept. You remember how He gave us the parable of the good Samaritan to show us how we ought to be able to exercise our mercy at any moment towards every proper object. He is a faithful, merciful, sympathetic High Priest. We have not a high priest that cannot be touched. We have not a high priest like some they had under the law, who were cruel, hardhearted and unmerciful. No, we have a sympathetic, merciful, compassionate High Priest, One that can be touched with the feelings of our infirmities. And, my friends, is not God training us all for the priesthood? Doesn't God intend we shall be priests? And what kind of priests does God want us to be? Is God going to have any unloving priests in His kingdom? No, there will be no unmerciful priests in His kingdom. Every one must resemble the head, must be merciful even as He is merciful. When are we to get this mercy? Are we to just go right along every day without any effort on our part, and is God going to pour it into us in a supernatural way after awhile? Or, are we to cultivate this right now? We are to cultivate it, my friends, every day, and watch out for opportunities of exercising our mercy towards every proper object.

Impartial.

The truly wise Christian, according to the Apostle James' description of wisdom, is not only **pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits,** but he **is impartial.**

He is not a respecter of persons. There seems to have been a great deal of respect of persons in James' day,—at least he calls attention to that in the 2nd chapter. What I mean is, we are not to respect the rich any more than the poor; in other words, we are not to respect them for their riches or their poverty. We will just read a verse or two from James, "My brethren, have not the faith of the Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring and goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are you then not partial in yourselves and become judges of evil thoughts?" I once heard of a Christian minister who seemed to have some of the heavenly wisdom on this point; he was talking with one of his poorer members on the main street, and one of his wealthy members did not like it; the man's clothes were not good enough, and so this wealthy member called the minister to him and said, Why do you stand on the main street talking to that man with such poor clothes? Didn't you see he had a hole in his hat, and a hole in his coat, and a hole in his pantaloons? Yes, but I was not talking to the clothes, I was talking to the man. A great many people talk to the clothes. "O you have got a good suit of clothes on, you sit here; although you may be the worst man in the country, this nice place is for you. And you, poor man, you have got poor clothes on, and although you may have the image of Christ, and although you may resemble the Master very much, any place is good enough for you." Now we are not to do that, my friends. Some people say, I love a good rich man better than a poor good man, but we should love a good, poor man as well as a good, rich man.

Another thing: we are not to respect our own countrymen more than other people. Sometimes I have noticed in the Pilgrim work persons who were even born in the same country to give just a little closer attention to those of their own nationality than to others. Not very much, you know, but just enough to make the others feel a little bad, to feel as if they were out in the cold. Now, my friends, that is some spiritual babyhood that we have got to get rid of. I remember a party some time ago in Chicago who thought that if a man was only born in a particular country, even though he were born in a stable, he would be better than if he were born in any other country. That party got certain persons to believe that. I remember some years ago a party was talking to me along this line, who used to be in this truth, a believer in the ransom, but the precious blood of Christ ceased to be precious to him, he began to think that it was not better than anybody else's blood, and that the death of Christ was not any better than anybody else's death to him. I was well acquainted with his works because I read them a good deal; I was foolish enough to do so, like a great many people are. I began to read Millennial Dawn and I thought I would get the truth wherever I could. It took me about two years to learn that God was using simply one channel, and the more I went away from that channel the more I got mixed up. He came to me and said, Brother McPhail, you are Scotch, are you not? No, I said, I am not Scotch, thank the Lord. He said, You are Scotch and you ought to be proud of it. I replied, I am not Scotch, and if I were I would not be proud of it. If you knew as much about the Scotch as I do, you would not be proud of them. Why, he said, you are not Scotch? I said, No sir, I used to be Scotch; the old man is Scotch, and if you knew the trouble I have with him, you would not say I should be proud

of him. I have more trouble with that old Scotchman than with all of the others put together. I tell you that I have to keep my eye on him. I have gotten to be really afraid of him. I am more afraid of the old Scotchman in me than of all the other people put together, my friends; and I find out I have to watch him more than all the others put together. So much is that the case, that I am sometimes ashamed of him. Well, he said, what do you mean by saying you are not a Scotchman? I said this: that when a man becomes a Christian, he gives up his nationality. There is neither Jew nor Greek, bond nor free, Scotchman, Irishman, Yankee, German, or anything else in Christ Jesus. Is the New Creature Scotch? It would be kind of a queer new Creature, wouldn't it? Is the New Creature German, or American, or Irish, or English? No, indeed; we are all one in Christ Jesus.

(At this point Bro. McPhail's hour was up and he was obliged to discontinue his discourse, but Bro. McPhail later very kindly gave us the following points, to finish his subject):

Now then, we are not to respect our own relations any more than others; that is, we are not to love them more simply because they are ours. **The basis of our love and respect and esteem is the image of Christ;** and that is the only thing the truly wise man respects. Wherever he sees that image, and in whosoever, his heart goes out with admiration and respect. For instance, I have a daughter sixteen years of age, who is fully consecrated to the Lord. Now we of course think she is a good girl; but now here is some other brother who has a daughter that is just as good in every particular as mine. Now the question is this, that outside of my caring for and providing for my child, as according to the Bible instructions, "he that provideth not for his own has denied the faith and is worse than an infidel,"—outside of my performing the duties I owe to my daughter as a father, why should I not love the other brother's daughter just as much as my own? Or, why should not the other brother love my daughter just as much as his daughter? How would God look at them? If they were equally good, would God think more of the one than of the other? Or would he love them equally well? Why, you would say, if the image of Christ was equally developed in them, he would love them equally well. We are not to underrate the image of Christ when it is in other children any more than when it is in our own. Would not the Lord love them equally well? We are to look at things from God's standpoint of view. We are not to underrate the image of Christ when we see it in others. That is, we are not to think that the image of Christ is something honorable when it is in our own, and underrate it when it is in others, but to love the image of Christ wherever we see it. If I were taking the love I owe my daughter and giving it to the other one, it would be a different thing. That would be wrong. But I am not loving my daughter any the less; I am loving her as I ought to love her, but I am loving the other brother's daughter as I ought to love her. The great trouble with people is, they do not love others outside of their own as they should.

We want to distinguish, of course, between natural affections and the love of God. Natural affection is a feeling, a sentiment, while the love of God is a principle. Now while this is the case, as far as we as Christians are concerned, there should be no difference in the expression of our natural affection or in the expression of our love of God, for the reason that in both cases we are guided by the commandments. As the image of Christ is the basis of our love, we are to love that image wherever we see it.

Let us take our Lord's example. Did He respect His own relations more than other people, outside of the duties He owed to them? We say no. You remember it is recorded in Matthew 12, beginning with the 46th verse, that our Lord was with his disciples and that His mother and brethren came, desiring to see Him. One of the disciples said to him, Behold your mother and your brethren are outside wanting to see you. Well, what did He say to them? Did He say, tell them to come in? No, He asked the question, Who is My mother? And what did He mean? Had He forgotten who His mother was? No, but He wanted them to understand that He had other mothers and brothers, etc. You know that when we consecrate ourselves entirely to the Lord, our Lord guarantees that we will have a hundred mothers and brothers for every one that we had before. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." So our Lord stretched forth His hands toward His disciples and said, Behold My mother, —you see that good woman over there? She is one of my mothers. And there is another one, she is a mother of Mine. Do you see that good man over there? He is My brother. Do you see that good woman over there? She is My sister. 'For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." That is, whoever will consecrate himself entirely to the Lord and be fully resigned to the Lord's will, I recognize him and all such as my mother, and my brother, and my sister.

Sincere.

The truly wise Christian is not only PURE and PEACEABLE and GENTLE, EASY TO BE ENTREATED towards the right, full of MERCY and GOOD FRUITS and IMPARTIAL, but he is SINCERE. Now the sincere Christian is one who uses truth and plainness in all of his words and doings. His tongue is ever the true interpreter of his mind, and is the expression of the loving image of his thoughts; and his outward actions always correspond with the promptings of his heart within him. In his behavior and conversation towards the brethren and others, he is plain, simple, straightforward, honest, free from all deceitful devices and little tricks of craft and cunning. He speaks what he thinks, he does what he pretends H makes good his promises, and really is what he seems and appears to be. In him there is no hypocrisy, no guile, no simulation, no trying to appear other than himself, no trying to impose upon the judgment of others concerning him. He pretends no more than he feels. He is not one thing to people's faces and another thing to their backs. He is not a double person. That is, he has not two personalities, one that is natural and the other that is artificial; one that he keeps to himself and another one to put on, as he does his clothes, to make his appearance before others. He does not put the new man upon the old man, but he puts the old man off. He does not indulge in double speaking, saying one thing and meaning another; using language to hide his meaning, or in order to mislead, telling one part of a story and withholding another part, when he knows that the telling of all is necessary to fairly represent it. "Let him that stole, steal" —Would that fairly represent Paul? It is, "Let him that stole, steal no more." Sometimes you will find people who will cut a text in two, knowing that if they would only use the other half it would be against them. A sincere Christian cannot do things like that. He will either tell it all or not at all, especially so if the character or reputation of any one is at stake.

The sincere Christian renders universal obedience to the commandment of God. He is very particular as to his motives and intentions, because he knows that the true test of every action lies in the motive. He knows that if the motive is wrong, the action is wrong, it matters not how good it seems to be. The best action in itself may be spoiled, and all the virtue taken out of it, by being done from the wrong motive. The first great end of all our actions should be, the Glory

of God. We should seek the glory of God in every thing. And, second, the welfare of others, and, third, our own eternal welfare. These should be our prevailing motives, and where we are governed entirely by these motives, then we will be exercising the love that seeketh not her own.

Now this sincerity is the foundation of all that is high and good and great in character. Other qualities may add to this its splendor, but if this essential requisite be wanting, all the lustre will fade. This sincerity is an indispensable ingredient of all goodness. It makes all our actions valuable. It adds value to them all, and recommends them to the favor of God and man. Hypocricy, on the other hand, is the worst of all transactions, and resembles or bears the badge of the original liar, Satan himself. There can be no virtue or goodness without sincerity. It is the foundation of all virtue, it is the heart and soul of all piety and goodness, it is in the Bible called perfection, and is frequently joined with it. It is spoken of as the sum and comprehension of all religion. Our blessed Savior in speaking of Nathaniel gives him the character of an Israelite indeed in whom there is no guile. There was no deceit in the heart of Nathaniel; he was an honest, straightforward man; what he said was what he meant. What he did sprang from a right principle. He was just and honorable in his intentions, in his objects and in his feelings. He was one whose outward man corresponded with the heart that was within him. Before the eye of Him who knew what was in man, he was free from hypocricy and falsity; he was a truthful, honest-minded man.

Now my dear friends, what would our religion be without sincerity? Why, it would amount to nothing in God's sight. The want of sincerity will render our religion fruitless and of no avail. All our actions, if animated by sincerity, will not only be not acceptable to God, but will be an abomination to Him. We realize that if our actions are animated by sincerity, they will not only be acceptable to Him, but will be as a sweet smelling savor to Him as well. Unless this sincerity be rooted and grounded in our hearts and become a living principle within us, all our outward acts of piety and devotion will be fruitless and of no avail; will be a picture of religion simply, and a form of godliness without the life and power of it.

How foolish is the hypocrite! The double dealer, the double seemer, the double speaker, especially when we consider that all things are naked and open unto the eyes of Him with whom we have to do. Men may deceive themselves and they may deceive others, but there is one they cannot deceive; they cannot deceive God. God's eye detects the true spiritual condition of every one upon whom it gazes. His eye never closes; it reads the most secret thoughts and desires of the heart; it pronounces judgment on everything that we do. Things and persons are cloaked, concealed and made to appear other than what they are among men, but none of these things can impose upon God. He beholds them without any covering or disguise. All things are naked and open unto the eyes of Him with whom we have to do. Every hour of our existence the omniscient God is about our paths; day by day, moment by moment, deed by deed, we are coming under the judicial light of God's eye. No retirement by night is so dark but His eye can penetrate it; no walk by day is so intricate but He can follow it; no secret of the soul is so hidden but He can fathom it. This is the being with whom we have to do. And this being the case, how foolish then we are not to be sincere, not to be Israelites indeed!

What a grand thing this wisdom is! Solomon says, "Happy is the man that findeth wisdom." Men of the world would say, "Happy is the man that findeth gold, silver, amasses property, etc." But that is not what Solomon says. Solomon says, Happy is the man that findeth wisdom, and he tells us that all the things that we can set our desires or affections upon are not worthy to be compared with wisdom. I believe I could prove Solomon's statement to be true by this audience Those of you who have received this present truth know that it is more valuable than all the other things you can think of in this life. For instance, you have all heard of Rockefeller with his thousand millions. Take wisdom for instance in the above sense, referring to God's infallible knowledge, referring to his wonderful plan for the Church and for the world, the things He has revealed to us and hidden from others,—take it in that sense, and I want to ask you, my friends, if you would give up the light that God has given you on Present Truth, even if He would guarantee you restitution,—would you be willing to give up that light of present truth, that heavenly wisdom, for Rockefeller's thousand millions? I am sure you would not. If you had the opportunity and did, God would take this wisdom from you because you would not be worthy of it.

Now take wisdom in the subjective sense, the practical use of the knowledge God has given us. You know, my friends, that we who are running for the prize of the high calling are all hungering and thirsting after righteousness. One thing that we desire above all others is to be like Christ, to be conformed to His image, to His example, to His character, to His sufferings and to His death. Now, what would you take in exchange for a character like that? Nothing. So what Solomon says is true, that it is far more valuable than all other things that we could desire. Let us remember, my friends, that we may have this wisdom in the objective sense and yet lack it in the subjective sense. What we want to have is, not simply the knowledge that God has given us, but we want to put that knowledge into practical use; we want to be not only hearers of the truth, but doers. We want to practically comply with its requirements; that is what we want to do. It requires this to make us really wise. "He that heareth these things of mine and doeth them, I will liken him to a wise man." We want to hear and to do, and unless we both hear and do, we are not of the wise class.

Job asked the question, Where is wisdom to be found? And Paul answered Job's question in Col. 2:3, where he says that all the treasures of wisdom and knowledge are hid in Christ. But from whom are they hid? Why they are hid from all outside of Christ. Are they hid from the members of His Body? No. When a man becomes a member of Christ's Body, then God begins to give him the heavenly wisdom, for God's rule is this: If any man will do His will he shall know of the doctrine. That is, he shall receive the heavenly wisdom; he shall know just exactly what God's will is. "And this is the will of God, even your sanctification." Now when we are sanctified, we receive the spirit. What is the office of the spirit? It is to guide us into all truth—into God's character, plan and law; it is this truth that sanctifies wholly. This wisdom, however, is hidden from all outside of Christ. "I thank thee O my Father, God of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes." You remember our Lord spake in parables for the very purpose of hiding the truth from all with the exception of His chosen people, the elect ones. Unto you, He said to His disciples, it is given to know the mysteries of the kingdom, but unto them that are without it is not given. I speak in parables to them that seeing they may see and not perceive, and hearing they may hear and not understand, lest that at any time they might be converted and their sins be forgiven. So we are glad, my friends, that we have become members of Christ's Body and that God has given us this heavenly wisdom, and now what we want to do is to see that we make the proper use of the wisdom that He has given us.

Now, let us remember, in closing, my friends, that in this description we have represented the perfect

character of Christ. I presume we are all saying today, "Well, I cannot come up to that." It is right for us all to say, "I am not as pure as I ought to be, but I am going to strive to be pure. I am not as peaceable as I ought to be, but I am going to try to be more peaceable. I am not as gentle as I ought to be, but I am going to strive to be more gentle. I am not as easy to be entreated toward the right as I would like to be, but I am going to strive to cultivate that grace. I am not as merciful as I should be, but I am going to try by God's grace to be more merciful. I have not been as fruitful in the Master's cause as I ought to be, but I am going to strive to be more fruitful. I have not been as impartial as I should be, but I am going to strive to be more impartial. I have not been as sincere as I ought to have been, but I am going to strive to be more sincere." In this way, my friends, we will be **looking unto Jesus**, and copying His wonderful characteristics. He was altogether lovely, He was altogether pure, peaceable and gentle, easy to be entreated, ready to do His Father's will, full of mercy and good fruits, impartial and sincere. The Lord bless us all is my prayer.

2:00 P. M.—Discourse by Brother C. T. Russell. Subject, "Baptism: Its Import."

As the principal features of this discourse are published in the 6th Vol. of Dawn, we do not think it necessary to report the discourse. Close attention was paid to him and at the conclusion of his remarks, 48 stated it was their desire to symbolize their consecration by water immersion.

4:00 P. M.—Symbolic Immersion Service in the First Baptist Church Vestry, Corner Vermont and Meridian Streets.

The Symbolic Immersion Service took place in the First Baptist Church Vestry, robes and towels having been provided The first three rows of seats were occupied by the candidates for immersion, and after a few remarks by Brother Russell, he extended to them, in the name of all the consecrated, whose names were written in heaven, the right hand of fellowship. Seventeen more stated they desired to be immersed, making a total of 65.

7:30 P. M.—Praise Service led by C. B. Shull, of Columbus, Ohio.

8:00 P. M.—Discourse by Brother O. L. Sullivan. Subject, "The Preparedness of the Church. Eph. 4-12

He said in substance, as follows:

BRO. O. L. SULLIVAN

It would be the greatest earthly joy to my poor heart to be a source of bringing precious food to every trusting heart here present this evening. Dear brethren, my love and sympathy goes out to every one of you. How great must be the yearnings of the Master's heart for each one of us, if we can thus sympathize with each other! Can the foot suffer and the hand not suffer with it? If one member suffers all the members suffer with it; if one member be honored, all the members rejoice with it, "Now ye are the Body of Christ and members in particular." I know, dear brethren while you are here—you are seeking to get close to the Master. You are seeking to get close to the Lord Himself, and close to the fellow members of the same Body, close in love, in fellowship, in sympathy, and in cooperation; and I tell you thus, and thus only, are we saved. When we begin to think of others of the Body of Christ as being contrary, we must always look for that fault ourselves.

Our text for this evening is in Ephesians 4:12, I use the preferred reading of this text, Wilson's Emphatic Diaglott: "For complete qualification of the Saints for the work of service, in order to the building up of the body of the anointed one." God has a great service to be rendered in the future; it is the blessing of all the families of the earth through the seed of Abraham. Gal. 3:6, 9, 16 and 29: "Even as Abraham believed God and it was counted to him for righteousness..... so then they which be of faith are blessed with faithful Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, in thee shall all the nations be blessed." That is, he preached it before it was time to begin; it was beforehand, and he says in the 16th verse, "Now to Abraham and to his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ." And now the 29th verse, "And if ye are Christ's then are ye Abraham's seed and heirs according to the promise." It is this seed God has a great service to be rendered by in the future; it is the blessing of all the families of the earth, as the seed of Abraham. God is selecting a few people, not arbitrarily, for this service, and they are to be made ready for it. **These are being prepared,** made ready for this great service—for the complete qualification of the Saints for this work of service.

Now we must keep in mind what we are invited to do. It is not that you are invited to attach yourself to one belief or another. It is not merely that you are invited to believe the truth and to understand the truth—not that. You are invited to join in this sacrifice. Now you must keep that in mind, **you are invited to join the Lord Jesus in His sacrifice.** If you be dead with Him you shall live with Him; if you surfer with Him you shall reign with Him—not otherwise, "And if children, then heirs; heirs of God and joint heirs with Christ, if so be we suffer with Him, that we may be also glorified together with Him, Rom. 8:17. You have agreed to join with the Lord in the sacrifice. You have agreed not to be of the world. He says that you are not of the world; I have called you out of the world, therefore the world hates you; if you were of the world, the world would love its own. You have separated yourself from the world and you are not your own. You are joined to the Lord for this very purpose that He may prepare you and make you ready for this very purpose that He may prepare you and make you ready for this great future service.

Now the subject this evening, as you all know, is **"Preparedness."** This means that you are ready—ready, prepared. Do you ask me, ready then for what? Or prepared for what? We answer, **for this great change that is coming;** it is for this great change that is coming and the necessary time of trouble and the testing preparatory thereto. I sometimes think that we have our mental horizon so full of the world's time of trouble that we are losing sight of our own time of trouble and testing. Ours is to come before the world's. I ask you, are you ready? Is it clear in your mind

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just what you are undertaking to do—that you are going to leave this world, that a change is taking place in you now, day by day, and that there is very little time left to us yet, and more precious it is, dear brethren, than all the gold of this world to you and me. Ready for what? For the great change and the necessary time of trouble and preparation incident thereto; the time for which we have been preparing for the past thirty years; the time spoken of in Dan. 12:10: "Many shall be purified, made white, and tried." When? In this time of the end. Right now. It is the time spoken of in Mal. 3:2,3: "But who may abide the time of his coming? And who shall stand when he shall appear? For he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver. And he shall purify the Sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Who shall abide the day of His presence? Listen! The Lord tells you in Revelation 3:10 and 11: "Because thou hast kept the word of my patience, I will also keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly. Hold that fast which thou hast, that no man take thy crown." You cannot lay it off like your hat, and pick it up again. You hold fast now, because thou hast done something —thou hast kept the word of my patience; you are made ready, you are prepared; you are patiently waiting. Now God says He will keep you;—you cannot keep yourself.

Preparedness means, you have attained the mark. Surely, I repeat, it is time we were approximating this mark. Heb. 10:36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." What does that mean? You must attain the mark, and stand there and endure whatsoever the Lord sees fit to send upon you yet before this great change comes, before you obtain the promise. Surely, I repeat, it is time we were approximating the mark. Is it true? After you have done the will of God, you will have need of patience. That means now, you have shown that the will of the Lord is accepted as yours; but that is not enough. You must stand right there and endure whatsoever the Lord will send upon you to show that not only His will is accepted in you but that it is established in you. Now then, the first, I repeat, is, preparedness means that you have attained this mark. And in the second place, it means that you are forewarned. You know what to expect after you get there. You have not only gotten there, but you now know what to expect when you are there. You may expect your strongest trials and temptations right there, **at that mark,** and right around the one point of self will too. You must be looking unto the Lord, in that you have full submission to the Father's will, and no other condition on earth will prepare you, my dear brethren, for the kingdom—none in the world; full submission to the Father's will. Turn it over in your minds, and think about it, will you please?—a sweet childlike spirit, trusting the Lord in all things, trusting the Lord for all in all.

The time has come approximately when we can say with the Apostle Paul in 2 Tim. 4:8, "The time of my departure is at hand." It is here. There is no question about that in the world. Dear brethren, these things are just as sure of fulfillment as that we are sitting in this hall this evening. You and I know that it is true. Now what kind of people ought we to be in all holy conversation and childlikeness? We can now say with the Apostle Paul, "The time of my departure is at hand." Can we say with him also, "I am now ready to be offered." Are we ready? Can you say that you are, dear friends? Well, says one, we have a little time left yet, but we want to use this profitably too. "I am now ready to be offered; I have fulfilled my ministry." Can you say it, dear brother? Every one of us has a ministry. No member of this body is useless; there is something for everyone of us to do. The main point is, I think, that each one should keep in his sphere, and **keep at work.** Now then, can you say you have fulfilled your ministry, and that you have endured affliction? Have you endured them? What does that mean? Why, it means that you have passed through this conflict, and that affliction, and the other affliction, and that you have retained, not only your faith, but you have retained your faithfulness to God and your character is made stronger. He has subjected you to this temptation for this very purpose of polishing you and preparing you for that great work. Have you endured afflictions, or have you gotten away from these things, and given up to self-will and all that? Brethren ponder these things a little, where are you standing this evening? Are you ready? Is the Lord all in all to you? Is He? When He looks on your heart this evening, is He pleased? Can you say you have endured afflictions? James says, "Blessed is the man that endures temptation." That means, not carried away with it. Are you standing and enduring it. "For when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him."—love Him more than they love father, mother, brother or sister or anything in this world.

Can you say with the Apostle Paul, "I have fought a good fight." Have you fought a good fight? Fight against what? Why fighting against impatience and selfwill, and against the world, the flesh and the devil, keeping your body under. Have you fought a good fight? Can you say your course is finished? O, dear friends, will it be necessary for any of us to have to go out into this time of trouble to finish our course? Tell me? God knows my heart and my heart yearns in love and sympathy for every one of you. I know your hopes and fears; I know your troubles; I know most of you. I thank God for the privilege of knowing you, dear friends. I esteem it a great favor to know you all and to sympathize with you. I am one with you in this narrow way. God bless you and help you now. Is it going to be necessary for you, or for me, or for any of us, to go out into this time of trouble to finish our course? Is your course finished? Are you now ready to be offered up? Have you kept the faith? If so, all such can, like the beloved Apostle, hold death in contempt. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day. And not to me only, but unto all them that love his appearing." 2 Tim. 4:8.

Now brethren, we are to leave this world. I tell you very few people have any such idea as that. Some people think that a very strange idea of ours, that we really expect to leave this world. Why, are we going to leave this world! Heaven to most people means a place where there is no more crime, no more dying, no more weeping, and where they can be happy. That is the world's hope. God says, I will wipe away the tears from all eyes. That is not heaven at all, dear friends. No, no. What does heaven mean? Listen, "But the God of all grace who hath called us unto his eternal glory"—Look there!—"After that ye have suffered awhile, make you perfect"—He will make you perfect—"Stablish, strengthen, settle you." (1 Pet. 5:10). What is it? He has called you and me to eternal glory! He is picking out a few people now—not arbitrarily, but those who love righteousness, those who wish to join with the Lord Jesus in sacrifice. Do you wish it? God says to you and me, dear brethren and sisters, Is it my cup you want to drink of? Is it my baptism you wish to be baptized with? I tell you it is. With all my heart, that is just what it is. Jesus says, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withall shall ye be baptized." No soul on earth can appreciate that except those that have had a little experience in this narrow way. They know what it is, and they cannot help saying, **it is glorious.**

I got a letter the other day from a dear sister, who is a young girl, and she has given up father, and she

has given up her position in school as a teacher and she has given up everything, except the Lord, and she has gone into the colporteur work, and now she says, Brother Sullivan, if it is the Lord's will, I feel that I would like to go soon. She said that she had given up home, and given up all, and gone into the colporteur work, and she cried out of the depths of her soul, "Is it not glorious?" And my heart responded, dear brethren, yes, it is glorious. I will tell you, it is glorious. It is perfectly sublime to my mind.

Now, we are going to leave this earth. God says, I called you to My own eternal glory; you see that is a wonderful thought. If you stop and think about it, it is an astounding thought. Is it true that God is going to take you and I from the miry clay of sin and bring us up, up, up, and set us up beside Himself, finally conferring upon us all the elements of His own character? Is it true? "I have called you to my own eternal glory."

You say, what is the proof that God is able to do this? Why, look again! Heb. 13:20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlcasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen." Do you get the point? What is the proof? He brought from the dead, from oblivion the Lord Jesus Christ, and now that is to give you hope. He can take you and lift you up, too. If He could not do the one, He cannot do the other; if He can do the one, He can do the other. With God all things are possible. Blessed be God! I want to read those verses again: "Now the God of peace that brought again from the dead the Lord Jesus Christ"—that is the idea. What is the proof? He will "Make you perfect in every good work, working in you that which is well pleasing in his sight, through Jesus Christ." If you are not perfect, He will make you perfect. You say, then, what have I got to do with it? Brethren, that is where this full consecration is necessary in the beginning and is to go with you all the way. **Keep on being ready,** and you will appreciate the necessity of His help, and you will appreciate the privilege of being joined to Him and with Him in the sacrifice. Do you appreciate it? I tell you we do appreciate it.

Now, listen! He says, He will make you perfect. You cannot make yourself perfect. Now again, I Pet. 1:21: "Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God." O, yes, when you see that God brought from the dead, from oblivion, the Lord Jesus Christ, that gives you faith and hope that He can do what He promises with you and me. He can bring us up into His own eternal glory. That means heaven, my dear friends, and nothing else does mean heaven. Fix that in your minds, and we will take up another subject.

Now another thing becomes necessary. When you see all of this what does it mean? The transferring of our affections becomes necessary. Col. 3:2 says, "Set your affections on things above." Ah, yes, it is your heart God wants; it is your love God wants; and I will tell you, dear brethren, when we love God we will find some way to serve Him. You remember, dear brothers, when you were betrothed to your wife, before you were married, how devoted you were to her, and could you find ways of showing your devotion? Yes you could find many ways. God wants you to love Him more than you love wife or father or children or anything. God wants our hearts, our affections. And we do love Him—that is why you are here.

Now the transferring of our affections becomes imperative. This is a difficult and a delicate undertaking; it is difficult work. Two things now are indispensable in this part of the preparation; one is **the destruction of these earthly loves and conditions and desires.** These things you cannot take and you will not need. Now the other is, **the careful packing up of the things that you are to carry with you**—your affections, etc., placing them elsewhere, transplanting them, setting them out above. Now you see, we are going to move; we must be packed up and ready. Are you ready? Are you prepared? Are you? Have you come to the mark? And are you standing there now? And forewarned,—not only there but forewarned, knowing what to expect there?

At this point now of the transferring of our affections, help is necessary; we need help here. As suggested already, this is a difficult task and you cannot do this of yourself. You are joined to Me. What for? Not do it yourself. Listen! The Lord Jesus says, "Without me ye can do nothing." You cannot bear this fruit of yourself. You are joined to me. What for? Not because you have already born fruit; not because you are already perfect. O, no. He tells you that if you are joined to Him, you can bear this fruit; and every branch that beareth not fruit, He taketh away. And that is identically the purpose for which you are joined. And He tells you more, that every branch that beareth not fruit will be broken off. What fruit is that? Why the fruit of the spirit—love, joy, peace, long suffering, gentleness, goodness, faith. Be ye transformed by the renewing of your minds into the character likeness of the Lord Jesus Christ. You are joined to the Lord for that identical purpose. You are not of the world, and you know that you are not your own. You understand the situation, you undertsand there is a change here, and you understand that you cannot make one hair white or black. You understand that all your hope is to be baptized with this baptism, to lay down your little all in sacrifice with the Lord Jesus Christ. That is the proposition. You are going to make this change, and your affections must be gotten off the things of this world. Help is necessary here, the Lord tells you so. Without Me, He said, you can do nothing.

Now first, a surgical operation is to be performed here by the great physician; it is circumcision of the heart, Col. 2:10, 11: "And ye are complete in him." That is, the way you are complete. O, brother, when you do all you can do, it is such a little bit. But it is the Lord, it is Jesus, Jesus always. You are perfect, how? In Him, not in yourself, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." That means now, the cutting away of these fleshly desires of the heart, and the Great Physician only can do this. He will make you dead, He will perform the necessary operation, if you desire, and if you do not faint in your heart. The Great Physician only can do this. He has already sacrificed Himself as the head, and He is now sacrificing us as members of His body. This is just one great sacrifice; it began with Jesus, and it will end with the last when the last footstep follower has laid down his life in death and been joined to the Lord. It is just one great sacrifice. Aaron was the High Priest; he laid his hands on the head of the bullock—that represents the will, the new will, mind, of the Lord Jesus Christ, laying hold on His humanity, that would represent His humanity and sacrificing it. And Aaron laid His hands then on the goat and sacrificed the goat. But **it is the same High Priest who sacrifices us.** But He will not sacrifice us against our wills. Are you willing? Do you desire it? Is it My cup you want to drink of, saith the Lord? Do you desire to be a living sacrifice? You must be a living sacrifice. We cannot sacrifice ourselves, but we can desire it.

Now do you reflect that this is painful? We are being polished, and when those great bumps of vanity and pride are taken off, I tell you it hurts; but they must come off; we are being polished, fitted, for that great temple.

I was going to have a tooth pulled not long ago and the dentist asked me if I could stand the pulling without taking an anesthetic. I said, I can stand any-

thing for a little while, just pull it. And that is the way I want you to think about this suffering—you can stand anything a little while. This gospel age is just one time of suffering, but you can stand anything a little while, cannot you? Sure you can. Let us be willing to do this.

Now then, this work goes on gradually, this cutting away the fleshly desires of the heart, and it must be followed in the second place now by careful watchfulness and prayer—careful nursing, careful watchfulness and prayer. In Matthew 12:43 to 45 the Lord says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself, seven other spirits, more wicked than himself and they enter in and dwell there; and the last state of that man is worse than the first." Now it teaches this; we must not only be emptied of the wrong, but must be filled with the good. As these fleshly desires and loves and ambitions are destroyed, we must see that our affections are placed on these higher heavenly things,—"above" things. And now you prove your loyalty and love for righteousness by being diligent on this point.

In Matthew 19:27, 29, Peter says, "Behold, we have forsaken all and followed thee; what shall we have therefore?" You notice our Lord did not promise them anything in this life. He says, "Ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, yet shall also sit upon twelve thrones, judging the twelve tribes of Israel." Now notice again, Peter says they have forsaken all. Now in the 29th verse, our Lord says, "And everyone that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." What does it mean to forsake all and follow Him? That is a very pointed question, I think. It does not mean that we destroy these things. I ask you, if you have forsaken houses, and lands, and families, and all of that? You certainly have. It means this; that before, you had been going with certain company and you have forsaken that company; it means you turn your face about; you turn your back on that, and you no longer look to that for enjoyment or for pleasure or for anything; you forsake that company; you leave it. Now you forsake business, houses and lands. It means this, you turn to the Lord now, and away from these things; you no longer look to your family for pleasure and gratification as you once did; you turn from these things; you no longer look to business or houses, or lands, and things of that kind, but you look to the Lord. "In me ye shall have peace," says the Lord, and "In the world ye shall have tribulation." It is the peace of God we get. There is a difference here. You turn from all these things, you forsake them, you don't look to them as you once did and now it becomes a question with you and I how to use these things, these blessings of the Lord, to whom we have consecrated all. The Lord does not want us to neglect any obligation we have already assumed, not to be careless in regard to it, but we should be very careful in assuming new obligations and we should lay aside those we already have assumed as far as we possibly can.

Now at this point, our Lord Jesus says in Luke 17: 32, "Remember Lot's wife." He warns us to remember Lot's wife. What was she looking back at Sodom for? Her heart, her affections were there. She loved Sodom. He is showing you and I, dear brethren and sisters, how impossible it is to have us make our calling and election sure so long as our affections are set on the things of this world. Now think of the motto of this year, 1907. It is directly in point. **"SET YOUR AFFECTIONS ON THINGS ABOVE."** Don't you see the Lord's hands are directing every little thing? You see it is the Lord's work. It looks to me like, when we look around and see the way the light of present truth is shining, we ought to know it is from the presence of the Lord. I tell you it is a hundred times more miraculous, the way in which we are being fed on Present Truth today, than the light which shone around St. Paul on his way to Damascus—and St. Paul knew he was in the presence of the Lord. He said, "Lord, what wilt thou have me to do?" But the great difficulty with everyone of us is this, we are too prone to want to look back to the old world, and every little while as we go along in the narrow way, we want to stop thinking we have done everything that is to be done. O, no, it is to be faithful **unto death.** We have to keep stepping, stepping, marking time right along. We must avoid being fixed and settled. The adversary wants to get you thinking you are entirely too smart to learn any more, and then he has gotten you where he wants you. We are to seek the truth on every subject. The best thing to do is to keep the pot boiling, boiling, and keep the skimmer going, taking off the things of the flesh and throwing them away. We should be looking and seeking, and not get fixed; keep moving in sympathy with the brethren and in co-operation with them.

Now there are two indispensables right here, **faith** and **patience.** I tell you, if you have faith to believe it and if you have patience to endure it, it will all work out right, if you don't faint in your minds. **It is our faith that is on trial now,** and it is on trial, and it is on trial as never before. It is your faith. Now brethren, before we can be willing to endure afflictions and deny ourselves things that are perfectly right for us to have as individuals, and to live this unnatural life, to live in the world and not be of it, and in the flesh and not walking after it, we must have a firm foundation for our faith. Listen to the poet:

"How firm a foundation, ye Saints of the Lord
Is laid for your hope in his excellent Word!"

We have all we need in that excellent Word and we understand it, too. I have come to believe that faith of the right kind is the scarcest thing in this world. Our Lord intimates this too. He says, when he comes, shall he find the faith on earth? The facts are, we have fallen so deeply into sin, and have been so greatly injured by it, we are so weakened by it, that faith of the right kind is a very scarce thing. Now faith is the foundation on which these things are hoped for. It is the conviction of these things unseen. You have not seen them. Is it all true? I will tell you, brethren, you are showing your faith by your works. Every word you say, every penny you spend, and everything on earth you do, shows where your heart is. I tell **you if you love the Lord, you will find some way to serve Him.** Now then, you have not seen these things, are they true? You have a firm foundation of faith. It is a firm foundation.

Now then, another thing, it overcomes the world. 1 John 5: 4 "And this is the victory that overcometh the world, even your faith." What does that mean? That means now that these things hoped for rest on faith as a foundation, and it overcomes the world. These things become so real and valuable to you that you push aside the worldly things, preferring the others. You sacrifice these things in going after the other. That is what it means. It overcomes the world.

One of the chief battles of those who walk this narrow way is against self-will, to bring their wills into fullest subjection to the Father's will, and to keep them there; to crush out those rising ambitions that are natural even to perfect manhood, and to present our bodies and earthly interest in sacrifice upon God's altar. O yes, crushing them out, that is overcoming the world. And this is the hardest thing in the world to do. It would be much easier for you to jump off the pinnacle of the temple and thus destroy your life than to do these things day by day. I wrote down here a while ago, "Do any of you feel like you are great?" Are you great? Why don't you show it? You say,

how? Why, by controlling, crushing out these desires, these ambitions, and allowing others to have their own way when there is no principle of truth involved. You stand dumb before your shearers and let them have their way. You sacrificed the opinions and preferences of your own. I tell you that is the hardest thing in this world to do, dear brethren. It is much easier to have your own way. You take a cross, sickly infant and it has to be humored every way. Do you have to be humored? Does every one of us have to be tickled? This is a very poor thing. This is the hardest thing in the world to do, to bring your will into subjection. Greater is he that rules his own spirit than he that takes a city. It is easier for you to jump off the pinnacle of the temple, or to do some great exploit as a general, or something like that, than to day by day, little by little, crush out these rising ambitions that are injuring you, and to bring your body and all your human interests into subjection to the will of the Lord. That is the hardest thing to do in this world, and greater is he that does it than he that taketh a city. It takes a higher exhibition of courage to do that than to do anything else in the world.

Now the attitude in which you find yourself here at the beginning, by which you take hold of the Lord and His promises, that much faith is yours by inheritance. Very few people have that much faith, but you must have it, or you cannot be justified by it. It is not merely that faith that saves you, that overcomes; this faith must grow; it must grow, grow, grow, and it is thus by growing that we expect these things that are unseen and sacrifice these things that are seen for them. And it is just by growing.

Now it overcomes the world, you see. It is faith in spiritual things, which you develop, after that you have been begotten by the holy spirit. Now that is the result of divine instruction. Have we more faith today than we had at the beginning? Yes. Well, it is because you have been taught by God. John 6: 45: "We shall all be taught of God." That is the development of faith spoken of in the Scriptures as the Fruits of the Spirit. (Gal. 5: 22.) And it is spoken of as His workmanship. He is working in us faith, hope, etc., all the graces of the spirit that are so pleasing to Him.

Now how can your faith be made to grow? Why, necessity is laid upon you. Suppose you have the red sea before you, mountains on either side, and the devil and his hosts behind you. Then you get better acquainted with the Lord and are willing to trust Him more, are you not? And there it is, day by day, hour by hour, with these surrounding you, and the Lord's hand leading you, and then you are getting acquainted with Him and more familiar with Him. Listen, brother: faith has in it two elements: you say, I know the truth and I follow it. Yes, true, that is one element of faith; that is **intellectual assurance;** you look at it and say, it is true, but there is another element of faith, and that is, **heart reliance:** you trust in God. You not only know it, but you trust in Him, and that is the superstructure. Now here is the foundation and here is the superstructure of faith. Heb. 11: 6: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." There are both elements: you not only believe, but you trust in Him. Now, we have been very quietly laying the foundation of knowledge; that is one element of faith; and we have been quietly rearing this superstructure of Christian character heart reliance. We are now in the furnace to be tried, and we will be thoroughly tested in both respects. Now has it become a part of your character to trust in the Lord? What can your friends, or your lands, or your houses and things like those do? We have been quietly laying this foundation, and quietly rearing this superstructure, heart reliance. Now has it become part of your character to rely on the Lord? Is he a present help in every time of need? As the Psalmist David said: "God is our refuge and strength, a very present help in trouble." (Psa. 46: 1.) If this is so, you are building with the right kind of material—gold, silver, precious stones, and your confidence in the Lord will not be shaken. If it can be shaken, you will be shaken out. Everyone should learn to trust in the Lord and rely on Him, have heart reliance in Him and become familiar with Him that nothing can shake your confidence. If you have not done that, and formed that character, you have built of wood, and hay and stubble, and I tell you it will be consumed in this time of trouble, for which we have been preparing for thirty years. The time is here, and it will reach everyone of you. Mark what I tell you.

Now let us turn to 1 Cor. 3: 12, 15, and read what Paul says on this point, "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved yet so as by fire." Now everyone of us is building on this foundation some kind of a superstructure. And it says that every man's work shall be made manifest, for the day shall declare it—that is, this very day, in which we have entered, because it shall be revealed by the fire of trouble. Now someone says, Suppose 1914 should come and it should not happen? You see, **that is an attack on your understanding of the truth,** your knowledge of the truth. Suppose it does not come? Thoughts of that kind pass through our minds. If thoughts of that kind come to your mind, what must you do? You must go back and take up the evidence and look at it, and **you must believe the evidence.** It means that you and I are convinced in regard to these things and let every word and thought and purpose in life be influenced by that, just like worldly people do when they see things with the natural eye. But we act upon the evidence; it is faith. Not everyone has this much faith. I tell you again that faith of the right kind is the scarcest thing in this world. God will soon be revealed in flaming fire and the whole world will see Him together, but blessed are you, for you are believing the things you have not seen. You are acting on evidence. Is it true? It is true, and we know it is.

Now brethren, it is necessary for us to be forewarned and forearmed for this coming conflict; there can not be the least possible doubt in the world about it. May God help us to go carefully into our hearts, as we never have done before, and see that we are trusting Him so implicitly that nothing can shake us. Can you trust Him implicitly, both for yourself and for others, and for your babes? I got a letter from a dear sister the other day on this very point. Can you trust Him for yourself and for your dear babes? Can you go and leave them with the assurance that they are in the hands of one more able and wise than you? Can you? Yes, I know it is perfectly natural and right for us to assume these responsibilities and not desire to lay them off. But, listen: It is only by the exercise of God-given power that you can provide for these responsibilities now. In other words, God is using you now, and he can use other means just as well when He desires to do so. And if it were not for the God-given power that you have now, you would not be able to provide for these responsibilities, and when the times comes, He can use other means just as well as He can use you. Now will we persist in thinking that we are wiser or stronger or more merciful than He? Or can we trust Him and quietly lay these things on Him when we are no longer able to discharge them? Brethren, think of these things. Do we love Him more than we love these? Are we willing to leave all to Him? Are you willing to leave your own life to Him, and to leave your helpless babes to Him?

Are you? Brethren, answer this question. God help us to cut this last cord that binds the human heart to these earthly loves.

"Let this mind be in you which was in Christ Jesus." What was that mind which was in Christ Jesus? Look at John 19: 25, 27, where the Master was dying on the cross in pain and agony. Was He forgetful of those obligations that He owed to His mother? There stood His mother. O no, He is only turning His stewardship back to God with His love for her salvation, and the salvation of the whole world as well. Implicit faith and trust in God on His part brought salvation to ourselves and to all the families of the earth. Thank God, dear brethren, for this privilege. Now do you hear Him say on the cross, to the beloved disciples, "Behold your mother!" And to His mother, "Behold thy son!" He was not forgetful of these things. Can we thus have that mind in you, and turn these responsibilities back to God? Dear brethren, I know we are probing deep into your human hearts this evening, but it is the hand of love that is thrusting it down. Am I not with you in the narrow way and know what these things mean? Listen: God does not ask us to trust Him with our all until He has revealed himself to us. Is it safe for you and I to lay down our little all in sacrifice to the Lord Jesus Christ? Is it? "Let this mind be in you which was in Christ Jesus." Was it safe for Jesus to give up all the riches He had with the Father? He was rich. Was it safe for Him to become so poor that He had not where to lay His head, and then to give up His unforfeited life, laying it down in the tomb, trusting God for everything? Was it safe? It was safe. Is it safe for you and me? It is safe and I tell you that this is the only thing on earth that is safe. Everything else is dangerous ground for you and me.

"Let this mind be in you which was in Christ Jesus." What was that mind? Was it to hold onto what He had? O no. He was rich and He gave it all up and trusted God for everything. And this is the very thing now that we need to do. Now brethren, why are we thus permitted to know about our Fathers' plans and our privileges in connection with it at this time? Is it not that our every word and thought and act may be influenced by others? It is not enough to know the truth, we must trust in Him; we must rely on Him. Why are you permitted to know? Is it not that we may desire to join the Lord in this sacrifice when we see what it is? Is it not?

Now dear brethren, God has a great work to be done in the future: it is the blessing of all the families of the earth in the seed of Abraham. He is taking a few people on certain conditions, not arbitrarily, and He is preparing these for the work. Jesus says, I go to prepare a place for you and He is preparing this place. These are all accepted on **three conditions:** (1)—You renounce all sin. You are not at all in sympathy with sin; you learn to hold sin in contempt when you look around in this world and see the havoc that sin has wrought, and all the broken home circles and broken hearts and suffering in this world; when you see these things, you learn to hate sin; you are not in sympathy with it. (2)—You accept the Lord Jesus Christ as your righteousness. And (3)—You consecrate your all to Him. Now will you accept the conditions? Then the work right there really begins. Now you are a disciple and now you are joined to the Lord for the purpose of bringing about this change in you. And this work must go on now and you must understand the situation: you must understand who you are. The first thing you are to add to your faith is what? Virtue—sincerity, truth, etc. That is the very first thing. Now your words: the Lord says, by your words He shall be justified or condemned. And whatsoever is not of the faith is of sin. Think of the effect of the words that you and I are saying. We do not mean more than half what we say. And whatsoever is not of faith is sin. You are joined to Him and separated from the world.

We must confess our faults. Brethren, are you confessing your faults, or are you coming together to tell how good you are? If you are confessing your faults, you are not trying to cover them up; you are sincere, you are earnest.

Now the Lord has warned us against lukewarmness. There is nothing in this world that is so disgusting to Him as lukewarmness. He says, "Because ye are neither cold nor hot, I will spew you out of My mouth." He says for us to be fervent in spirit, and that word means, that we are likely to be boiling hot; and we will be when we see what it means. And these do see what it means. They have a high position, to this high heavenly calling, it is to God's nature. You do see what it means. In 2 Cor. 3: 18, we read: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." What is it? You see something—you behold something. What is it? The **glory** of the Lord. He says, I have called you to my own eternal glory. Do you understand what that means? Do you? Would any of you for all the gold in this world take just one step down in the scale of creation? Would you? Would you be willing for all the gold in this world to take just one step down and be a monkey? No, you say you could not. Brethren, why is it that we cannot understand that to take a step up means to gain correspondingly as much as we would lose of we were to take a step down? "We all"—that is everyone of us in the Church—"with open face, beholding as in a glass the glory of the Lord." And **when we do, we will be boiling hot.** What is it? It is not to take just one step up, but it is to go up, up, up, to God's own etenal glory. There is nothing on earth beyond that; nothing in the earth can surpass that. If that little worm down there in the dust could understand, wouldn't it desire to be made of the human nature? You say, certainly. Because it cannot understand is the reason it does not. That is true. God says, Blessed are your eyes for they do see and your ears for they do hear. It is because you do understand and see what it means that you are willing to lay aside every weight and every sin that besets you and run the race patiently. I have called you to see it; it is to my own eternal glory.

Now, He says "We all"—everyone of us in the Church—"Behold as in a glass the glory of the Lord." We understand what it means, and how we are changed into the same image from glory to glory, little by little, little by little. You cannot have this oil for the asking, you must go and buy it, dear brothers and sisters. It takes time to develop this new mind; it must be grown; and I tell you we want to be diligent about this matter; the time has come for **preparedness;** the time has come to be up and ready; the time has come for preparedness as it never was before, and for a fuller appreciation of all of these things, and having our minds made up and ready for this great change. The time has come now for the eating of the Lamb, as never before; that is for a fuller appreciation on our part of the sacrifice of our Lamb, the sacrificed life of our Lord Jesus Christ. Some of us have too low an appreciation of the very thing that the Lord has prepared for us. Now the Lord says, "When I see the blood, I will pass over you." Is He was to look into your heart right now, would He see the precious blood right in front? Think about it! "When I see the blood, I will pass over you." Is He uppermost and topmost and foremost in your mind all the time, rejoicing in the Lord, rejoicing in the richness of His grace in Christ Jesus to us.

I am going to give you a little illustration: I was in Washington, D. C., a while ago and I was looking up at Washington monument, which is 550 feet high, and I thought, O how far it is to the top! And suppose I am standing on one floor down toward the bottom and another brother is two floors above me (the floors are ten feet above each other all the way up).

He looks down and says: "O look at that little man down there! I am away above him. I guess I am perfect." You see the Lord says, if we compare ourselves with ourselves, we are not wise, but brother, **look the other way, the top is perfection.** How far it is to the top! Thank God you and I may be at the top; it is only in God's way, it is through Christ, the elevator, which he has prepared. And at the beginning He is nearly as far from the top as I am, you see. It is Jesus, Jesus, Jesus; it is Jesus all the way.

Now then, we want a fuller appreciation of our own fallenness. And as we grow in grace and knowledge and truth day by day we see the deformities of the flesh more than we used to. Do you begin to think, I am not good, but I am nearly good, don't lack much? That is a very dangerous thing when you begin to feel that way. Do some say: "No I am not good, but nearly good." St. Paul, before he became a Christian, said he thought he was honest, and he could not see anything wrong with himself then; but after years of toil and work and growing in this narrow way, he says: The things I want to do, I cannot do, and the evil which I would not, that I do. O wretched man that I am, Who shall deliver me from this dead body? That is the way he talked then. Now I tell you, brethren, the more we are transformed into the image of God's dear Son, the more we see evil in our thoughts and words. A sister said to me thus: "There was a time when I was a heap worse than I am now and I could not see anything wrong with myself then." And that is true. We are not pretty good, nor nearly good. We more and more see our weaknesses and appreciate our need of the very Saviour that God has provided for us; and His meekness, humility, childlikeness should be growing, growing, growing in us more and more. We more and more then apreciate the merits of Christ and we more and more appropriate Christ's merits to ourselves. We are girded thus for a journey, staff in hand and ready for this journey, ready to go any instant, **and we are ready** to live or to die. Now this shows faith, and shows expectation. Are we thus ready? Are our affections all transferred? Are there no weights holding us down—family, home, lands? Or is it all being consumed on God's altar, and the fully transformed will pressing upward, ready to go away and to be joined with the Lord at any time? Is that your condition, brother? Is it not glorious? My heart responds that it is glorious.

Now dear brethren, we shall have to do these things. I want you to mark that. Jesus did not have to give up anything he had with the Father; He did not have to give up His life when He was here in the world, as a man. You don't have to give up anything; you are invited to join with the Lord in this sacrifice. I met a man a while ago and he said, I want you to understand, I don't have to give up my all to God. And I said, I want you to understand, dear brother, another thing: God does not have to have you, either. "Let this mind be in you which was in Christ Jesus." But it was the mind of his selfishness that wished to hold onto the things which he had. It is to drink of His cup and to be baptized with His baptism that we want. You see we are to give up position, to give up home, and father and mother and daughter, and we are to stand out as a mere human midget on the ocean of life and trust God for all things, trust the eternal Creator of this universe—trust him where you cannot trace Him. Is it true? It is true, and we are acting on it. To my mind it is the most sublime thing of this world to see a human being cut loose from the worldly things and to trust God in this matter.

There is another point I want to mention here, and that is this, when you begin to find that there is no envy in your heart and no revenge in your heart, that means preparedness; and when you see that the envious thought that came into your mind about some rival, or somebody else, is changed to an earnest prayer, I think that means you are near the mark. Watch your own heart. When one thinks there is no envy in his heart, he has never looked into his heart. But when you see that that envious thought is changed to an earnest prayer for the dear brother, then you are nearing the mark. Are you there? I thank God, I believe we are approaching that place. If one little member rejoices, we all rejoice with it. There is no revenge. When Stephen was being stoned to death, he prayed, lay it not to their charge. He was full of the spirit of the Lord. He dips in the cup and brings out the goodness; he dips in again and it comes out a cup of forgiveness; and when you get to that point, you can dip this cup of forgiveness, how many times? Seventy times seventy—indefinitely. Why? Because there is nothing else there. You are full of the spirit of the Lord. You are ready.

It is your faith and patience now that are being thoroughly tested, and it is my desire to have you ready. It is the little ordinary, everyday things in life that are testing your faith and patience. I had a sister ask me the other day when the proper time would be for these things to be removed? And I said, when we can look up into our Lord's face and tell Him we are willing to endure it as long as He permits it. Then I suppose it is getting to the place where it will be of no value to us, and then the Lord will take it away. Sometimes it may be an unappreciative family. But **all things** work together for good, not some things. I want to press that to your attention that all things work together for good, and no good thing will be withheld. The Psalmist said, I will look unto the Lord from whence my help cometh. Our help is in the name of the Lord who made heaven and earth. I want to read another verse here: "Trust in the Lord with all thy heart; and lean not unto thy own understanding. In all thy ways acknowledge him and he shall direct thy paths." (Prov. 3:5, 6.)

Sunday, June 16, 1907.

9:30 A. M.—Praise Service led by Horace K. Blinn, of Cincinnati, Ohio. 11:00 A. M.—Discourse by Brother B. H. Barton. Subject, "Spiritual Sicknesses; Their Causes and Cure."

THE passage which I have chosen, not as a text, but as an introductory statement for our morning's discourse, is found in Luke's gospel, 5th chapter, verses 30-32: "But their scribes and pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician, but they that are sick." It is this little verse we want to lay special stress upon: "And Jesus answering said unto them, they that are whole need not a physician; but they that are sick."

We have thought of Jesus as the Great Shepherd, and the Church as His sheep; we have thought Jesus as the Vine, and His Church as the Branches; we have thought of Jesus as the Captain, and the Church as His soldiers; we have thought of Him as the Bridegroom, and the Church as the members of the Bride; we have thought of Him as the Teacher, and they as the Disciples, the learners; we have thought of Him as the Master, and they as the Servants; and we have thought of Him as the great Chief Corner Stone, and they as the Stones who may be erected upon Him as a foundation—built up into that Chief Corner Stone; but this morning, dear brothers and sisters, I want to invite your attention to Jesus as our Great Physician, and ourselves as the Patients of that Physician.

You remember this was a relationship which our

heavenly Father very prominently sustained to Israel. You remember how He expressed it in Exodus 15:26, saying: "I am the Lord that healeth thee." You remember his expression in the 103rd Psalm, "Who forgiveth all thine iniquities, who healeth all thy diseases." You remember how often He reminded Israel that if they were obedient, He would not put upon them the diseases and the afflictions that had been placed upon the Egyptians. You remember, He reminded them that obedience would indicate the proportion of their good health, and you remember how often He rebuked the kings, because instead of looking to Him for healing they sought the natural physician. And some one

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may say, do those promises mean anything to us? Have we a right to claim them? I answer, dear friends, that God never made a promise to natural Israel but what that promise means more even to the Spiritual Israelite than it did to the members of Natural Israel. You remember how God told Israel of the world that if they were faithful He would bless them and their basket and store; you remember He reminded them how He would multiply their flocks, and increase their herds, and would bless their wheat, and wine, and oil. And all of those promises mean more to us today than they did to Israel of the world. Why, one says, that is surprising; I never thought we had any right to claim those promises! I always thought that if we were faithful to our Lord we would expect to suffer, that we might anticipate trials; that there would be a sacrifice to bear; and do you mean to say that if we are faithful to our Lord it will mean worldly prosperity, that we will have the measure of our earthly wealth increased, and that instead of a cross we will find a bed of roses? And I answer no, dear friends, not at all. The following in the footsteps of our Lord Jesus Christ will mean a cross; it will have its trials, it will mean sorrows; there will be thorns in our pathway. But you ask, how can that be? If all these promises are for us, and if the Lord should fulfill such promises to us, would there be any cross to bear? Would there be any trials or difficulties with promises like those being fulfilled day by day? O, dear brethren and sisters, you do not get the thought.

Let me put it this way: God never made a promise to Israel of the world but that Spiritual Israel has even more right to claim that promise than natural Israel had. But when we claim these promises, we must translate them from natural promises into spiritual promises. In other words, whatever God promised Natural Israel along natural lines, He promises Spiritual Israel along spiritual lines. You remember how He told them that if they were faithful and obedient to Him, He would bless their wheat and their wine and their oil and their flocks and He promises the same thing to us, but it is the spiritual wheat, it is the spiritual wine, it is the spiritual oil, and it is the spiritual flock that is to enjoy the blessings in this case.

Do you not recollect the way God spoke to Israel, saying, O Israel, if you had hearkened unto my commandments, then I would have fed you with the finest of the wheat. But very few of the Israelites ever tasted of the finest of the wheat. The finest of the wheat was not the wheat that grew out on the fields of Palestine; that was the most ordinary, the commonest, of the wheat. The finest of the wheat is that wheat that 1900 years ago God began to feed His children upon. So then, dear friends, while a few of those Israelites, like Peter, Paul, James and John, were sufficiently faithful to be permitted to partake of the finest of the wheat, the largest part of them never tasted anything better than the commonest of the wheat.

And the same thing with respect to sickness. We do not understand we are to expect that our heavenly Father and His heavenly Son are to be our physicians to heal us along natural lines; it is not the natural diseases they have promised to relieve you and me of, but it is the spiritual diseases—pride, selfishness, impatience, malice and envy, etc. We use the words "spiritual sicknesses" in rather an accommodated sense this morning. In the true sense, these are not spiritual diseases. We might say they are figurative diseases, but as the word spiritual is often used in a sense synonymous with the word figurative, we will use it in that sense this morning. And so we are not going to tell you today about natural consumption, natural diphtheria, and natural paralysis, but we want to talk to you about spiritual consumption, and spiritual diphtheria, and spiritual paralysis. We find, dear friends, that God always intended that His children should use their good common sense when it came down to the treatment of natural diseases. When we feel cold, we do not pray the Lord to miraculously make us feel warm, but we go to the fire, and thank Him for the fire that made us warm. When we feel hungry we do not pray the Lord to perform a miracle and take away that hungry feeling, but we go to the table and eat the food that takes that hunger away. And just as we go to the table to have that hunger cured, and just as we go to the fire to have that cold feeling cured, so likewise we believe God would have us make use of any of the natural remedies that might help our natural health. And just as we thank Him for the fire and the food, so likewise should we thank Him for the medicine or the remedy, whatever it was, that gave us the relief along natural lines. Indeed, dear friends, I think that the Lord's word is just full of this thought. Many references are made throughout God's Word to medicines, and the way in which we should make use of them. I think indeed it is true that the strongest passage in the Bible to support the view of the faith healers really contradicts their view most emphatically. They often quote that passage in the 5th chapter of James, "Is any sick among you? yet him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." We do not understand that anointing with the oil was a ceremony. We do not think that God through His Son left us three ordinances,—baptism, the Lord's Supper, and the anointing with oil; not at all. We know that to a large extent oils constitute a very important portion of our medicine. We know how sweet oil and cod-liver oil and vaseline are used so largely as remedies, and in the Bible we learn that, with the exception of a few roots, and herbs, and balms, the oils were among their very chiefest remedies; and to anoint with oil was equivalent to giving medicine. It was not merely part of a ceremony, such as perhaps today

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many seem to think, who entertain wrong ideas along the lines of faith healing. However, dear friends, that is not what we are going to talk about today. It is these other diseases we are more interested in. To the consecrated child of God, pride is a more terrible disease than pneumonia. To one following in the Master's footsteps, selfishness is far more awful than scarlet-fever. What would a man do to get rid of his natural disease? How much money would he not spend, and how far would he not be willing to travel, and how much inconvenience would he not be ready to suffer, if thereby he could find an improvement in his natural health? And what should not a Christian be willing to sacrifice for better spiritual health, and what inconvenience should he not be willing to endure, what sufferings should he not be willing to go through, and what sacrifice should he not be prompted to make if thereby he could find an improvement in his spiritual health? And I trust, dear friends, that as a result of our Convention here, we may all go away with a larger measure of spiritual health, no matter whether we go away with a better degree of natural health or not. Not only so, but I would also like to say that in addition to God and His dear Son being our great physicians, there is a certain sense in which we should all remember that we are to be under physicians—physicians to one another. You know how it is frequently the case, that if a patient has been under the care of a doctor for many years, he learns many of the methods of the doctor, and in case a friend of the patient should be taken sick, he would say to that friend, Now when I am troubled like that, the doctor generally advises me to do so and so; you try it, I think it will help you. So it should be with us: if we have been under the care of the Great Spiritual Physician for a number of years, it ought not only to have made an improvement in our spiritual health, but put us in a position to assist our brothers and sisters to a better degree of spiritual health as well. What an awful thing it would be if one of our brothers or sisters would be heard to say, Well, I am sorry to come in contact with him, for every time I meet him, it seems that it gives a set back to my spiritual health. And on the other hand, what a glorious thing if your brothers and sisters can say, I am glad to meet with him, for it seems every time I come in contact with him, it means an uplift to my spiritual health, and I come away feeling that my spiritual health is better as a result of that season of communion with him.

Now we know that our Lord never used an illustration that was inappropriate. We are sure He never inspired His apostles to use an inappropriate illustration. Therefore when in this passage our Lord, and in another passage, our Heavenly Father, are compared to our physicians, we recognize there must be something very appropriate to this illustration. And dear friends, I am sure you will all find that it is so. We will find that there is a wonderful parallel between the natural and the spiritual diseases. We will find that every natural affliction has some corresponding spiritual sickness; that just as there is natural pneumonia, so there is spiritual pneumonia; that just as there is natural paralysis, there is something corresponding with it along spiritual lines; that just as there are various ailments of the flesh, so we find there are corresponding, or parallel, ailments along spiritual lines. We will not only find that these different diseases have their parallels, but we will find the method of their treatment likewise so; we will find that all of the different indications of the presence of disease have also their correspondencies. We will find that all the various aids to health along natural lines have their corresponding aids to health along spiritual lines. One reason why I think it will be especially helpful to us to use this illustration this morning is the fact that it is of such a well-known character that we will not only be better able to grasp the various lessons, but probably more likely to retain them. If I should stand here and illustrate some of these spiritual lessons by some very abstruse propositions in astronomy, it might be said that it would sound very nice while I was telling it, but how soon would we have forgotten all about it? On the other hand, if we take such an ordinary thing as suffering and sickness and disease, and if we draw this parallel, we trust it may have the effect of enabling you to draw such parallels constantly day after day during your life. I hope that after this morning, you will never think of a doctor, but that it will remind you of that Great Physician. I hope that you will never hear of a person being paralyzed, but that you will stop and begin to think and notice whether you are spiritually paralyzed; that you will never begin to feel pains or aches but that it will remind you of some of these spiritual pains and aches, and that as a consequence instead of this being a sermon for this morning, it will be a sermon for every day in our lives, that every experience of suffering and sickness, and things incidental thereto, will remind us anew of these spiritual diseases, and set us to thinking in our own case to see if we have any of them.

Aids to Health.

Now the first thing I am going to talk about is **Aids to Health.** We know that there are a great many aids to natural health, and all of those aids to natural health find their corresponding aids to spiritual health.

Knowledge.

The first aid to health we want to mention is **a proper knowledge of one's condition.** You know a man or woman would be considered very foolish who had some very strange appearances manifest themselves upon his or her body, and yet gave no thought as to what they were. How foolish a man would be who had some strange appearance upon his finger and yet neglected it, and paid no attention to it, until at last it proved to be blood poisoning and ultimately resulted in his death. And the same way along spiritual lines, dear friends. We realize that every one of us is in a better condition spiritually in proportion as we are diligent to know about what may be our state along this line. We do not want to be of that class, who close their eyes to their weaknesses. You remember the way the Apostle advises us to examine ourselves. Why examine ourselves? To find out whether we have any weaknesses; we could not tell that without an examination. And we examine ourselves to find what those weaknesses are, which we believe we have.

You remember that there is a class of people very numerous today who are termed Christian Scientists. You know they believe that sickness and suffering is merely a delusion, merely a work of the mortal mind; they are the people who say there are no headaches—we never have any headaches, they say, etc. I do not think there is any such thing as a headache; a headache is merely a delusion, a deception, a germ of the imagination. Now, dear friends. there is another kind of Christian Scientist, who does not call himself one, but he is one just as much as the other man. He is the one who says, I have no selfishness, I am just as unselfish as anybody in Indianapolis. He is a Christian Scientist, too, whether he calls himself by that name or not. We realize that along natural lines, that the man or woman who understands what his or her trouble is, is in a better position to get more quickly and promptly cured than the man who is blind to that fact. How foolish we consider the one that would say, Well, I have a little cold, I know it is unpleasant, but I won't pay any attention to it. If the cold gets so bad that it develops into pneumonia, then I will go to a doctor to see if he can cure me. You would say, What a foolish man he is! How much easier it would have been for him to be cured while it was in the cold stage than to wait until it reached the pneumonia stage! So it is along spiritual

lines. Your pride may not have reached a very serious stage yet; that pride that is in your heart may be a very little matter, a little thing, but it is just like that cold, so gradually and yet so seriously it develops, and likewise that pride grows and grows, and the longer you wait, the longer before the treatment begins, the greater the danger that it is not going to be cured at all. We realize the necessity for a knowledge of our condition. We do not want to shut our eyes, we want to know what our weaknesses are. It is not going to benefit me to know what weaknesses you have, and it is not going to benefit you to know what weaknesses I have, but it is going to benefit me tremendously if I know what my weaknesses are, and it will benefit you immensely if you know what weaknesses you have.

The Physician.

The next aid to health I would like to mention is an aid to natural health and it is equally an aid to spiritual health, and even more so, we might say. It is the presence and assistance of THE PHYSICIAN. You know how it is, you go to the doctor and tell him of your condition, you ask him for his advice and for his assistance and help, and he will prescribe the proper remedy. So it is in regard to spiritual sickness. We go to the Great Physician in prayer and say to Him, "O, Great Physician, I have an awful attack of impatience, and now, Great Physician, I want your help; you are the one that can help and cure me of this awful attack; I must look to you for assistance." Dear friends, we ought to go to Him frequently in our petitions, seeking more and more of this spiritual strength.

But another thing before we pass from that point is this; not only should we go to the Great Physician for ourselves, but we ought also to go to the Great Physician for our brothers and sisters. You know very frequently you will have a friend or a member of your family who is sick and unable to go for the doctor, and you go to the doctor for that one. Sometimes, there might even be some one who is unconscious and cannot go himself, and what do you do for him? Suppose you had a son and he is sick and unconscious; how do you act? Do you say, "O, there is my son, he is unconscious, he is sick, he knows nothing; why, what a terrible state he is in! I hope he will come to consciousness again, and then I will send him for the doctor." Why, not at all. You do not wait for him to come to consciousness, but you go immediately for the doctor yourself and say, "Come to my boy; he is sick and unconscious." So it is along spiritual lines. Not only do we go to the Great Physician for ourselves, but we want to go to Him for our brethren and our sisters as well. Sometimes you may find some brother who has some of these spiritual diseases, and is unconscious of them; he may have a measure of pride and he fails to realize it. What should be your duty? Should you say merely, "I hope some of these days that brother will recognize that he has pride and will go to the Great Physician and get cured." No, dear friends, you want to go to the Great Physician for that brother, and, as the Scriptures say, Pray for one another that ye may be healed.

I believe that is one of the ways we may properly judge of the strength of our spiritual health. I suppose almost all of us have come into contact with some brother that may have offended us, and now, dear friends, how do you feel toward such a brother? Imagine there is such a brother. Can you thing of one? See if you can think of some brother in your neighborhood with whom it has been very hard for you to get along, who all the time seems to want to show the wrong spirit, etc. Now, then, what have you done about that brother's case? How often have you prayed for the brother? Why, you say, I never thought of praying for him once. Then you had better go to the Great Physician, for you need Him as much as your brother does. And if you can say, Well, I have prayed for that brother frequently, then, dear brother, you can rejoice, for your spiritual pulse is in good condition.

Diet.

I would also like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health; and that is the proper kind of DIET. You know how a doctor will say to a patient: "Now, it does not matter how much you send for me, and it does not matter how much of my medicine you take, if you are not going to give up drinking so much of that strong coffee, it will not do you any good. My medicine won't help you." So it is, dear friends, along spiritual lines. It does not matter how many conventions you attend, it does not matter how much you read of God's Word, it does not matter how often you attend the meetings in your home town, etc., if you are not regulating your diet according to the prescription of the Great Physician, you cannot expect to have better spiritual health. And what is our spiritual diet? Why, just as our natural diet consists of the things we eat, our spiritual diet consists of the things we read. You remember the Scripture says, "Thy Word was found, and I did eat it." Dear brothers and sisters, if when you get up in the morning the first thing you take for breakfast is one or two accounts of some murder trials in the morning paper, then a couple of chapters out of some novel for dinner, then a divorce case or two from the evening paper for supper, not only will your spiritual health be very poor, but it cannot thrive on a diet like that. Somebody says, is there anything wrong with that; is there anything wrong or sinful in reading novels? What a foolish question! What do you think,—suppose I was sick, and the doctor came and would say to me, "Well, it does not matter how often you send for me, you are not going to improve until you stop drinking that strong coffee; your heart won't stand it." And I say, "O, doctor, do I have to give up that coffee? Why is there anything sinful in drinking coffee?" He would say to me, "Why, you foolish man; it is not a case of whether it is sinful or not, it is a case of whether it will help your health or not." Now, that is the way it is on spiritual lines. It is not a question of whether reading novels is sinful or not, but it is a question of whether or not it will help our spiritual health. And I will say that it never gave anybody real spiritual health.

Cleanliness.

I might also speak about another aid to health; it is both an aid to natural, and an aid to spiritual health; and that is CLEANLINESS. You know how the doctor will say to the patient, "Well, you must bathe frequently and keep the pores open, if you want to progress as favorably as you may." So, dear friends, along spiritual lines, if we want to have spiritual health, we must learn to keep clean spiritually. You remember how it speaks, in the 5th chapter of Ephesians, of the washing of water through the Word; and you remember in the 119th Psalm and the 19th verse, it reads, "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy Word." God's Word is the water in which we are to wash and be clean in this higher sense.

But there is another thought here: You know that very frequently the water will not cleanse you, or you cannot cleanse yourself so effectively, unless you have warm water. You know warm water is a so much better cleanser than cold water. What makes it warm? It is put in fire. So, if you want to get clean along spiritual lines, it will not do for you to take the Lord's Word and read it merely in an informal way—that is using the water too cold. We want to put

the fire of zeal into it, then we will be able to get clean. You know sometimes in our travels, we come across a brother who probably has been addicted to the use of tobacco; and in talking with the brother, he will say, I would like to give it up, I would like to get clean along this line, but I have tried and it does not seem that I am able to do it; I don't seem to be able to give it up at all. And probably you will meet that brother years afterwards, and behold he is just as free from bondage to tobacco as anybody in the world. And you say, "Brother, how was this? I thought you told me you could not give it up before, that it was impossible?" "Well, you see, I found afterwards that I was not zealous enough about it. If I had had enough zeal, I could have given it up then." You see the trouble with him was, he did not have the water warm enough, as it were; and so, dear brethren, probably you have not had enough zeal; probably the water has not been warm enough to permit you to cleanse yourself as thoroughly as it might otherwise have done.

Exercise.

I would also like to speak about another aid; it is an aid to natural, and also an aid to spiritual health; and that is EXERCISE. It will not do for you to eat heavily every day and then get no exercise at all, but you must go out and exercise more; so, dear friends, if you and I want better spiritual health, we must learn to exercise; we must learn to use the strength, the spiritual food God gives us. If you go to God's Word, and feast there at the table on His Word, and feast there once or twice every day, and then you are not exercised, you are sure to have spiritual gout, or something of that kind. We see that a great many of the Lord's people fail to realize this. This is what the light is for. Our light is not to be put under a bushel. Our light is not merely that we might know more than others, but God has given us the light so that we might be workmen approved unto Him. This reminds me of a statement I saw over in Scotland. I happened to pick up an old Scotch book there, and this statement was in it, which I thought was very much to the point. It said, "Don't put your light under a bushel, for if you do, either the light will go out or else it will set the bushel on fire and you will have a bigger blaze than you bargained for." I do not think we want to be in that condition. The Lord has given us the light that we might exercise, and the more we do exercise, the better will be our spiritual health.

I am acquainted with a case of a sister in Canada. I had heard of her very often and everybody seemed to have such great ideas of her spirituality. Why, it just seemed as though she must have been a giant along spiritual lines, but I had not had the pleasure of meeting her. At last it was my privilege to go to the town where she lived. When I arrived at the town, I found she was from a natural standpoint just about as ordinary a young woman as one could meet; nothing especially attractive appeared from the natural standpoint; and yet I soon found myself entertaining the same idea everybody else had. She was such a spiritual giant. And it did not take me long to find out what the reason was. She told me after she had come to a knowledge of these truths, she had taken some sheets of paper and on those sheets of paper she first put down the name of every relative she had in the world; after that she put down the name of every friend she had in the world, and after that the name of every person she really knew in the world; and she said she never stopped until she had mailed to every one of them some literature that would put them in the way of knowledge and some of the blessings she enjoyed. I remember how, driving along the road, a brother and I were in a carriage ahead, and she and two sisters in a carriage behind, and I remember how she would stop her carriage and get out, and the brother told me as he looked back that she had gotten out to give those farmers some tracts. She never thought of taking a ride in her carriage, or going anywhere, but that she had a supply of tracts along. She was always on the lookout for opportunities of service. She was exercising, dear friends; that is one of the ways of exercising. We realize there are different ways of exercising. We can exercise in our own home. What grand opportunities the wife has of exercising patience, long suffering, gentleness and resignation in connection even with her own house work. There are opportunities of exercising everywhere, and the thing for us to do is to use these opportunities of exercise. You remember how the Scripture says, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." (Heb. 12:11). Everything wants exercise, whether it is chastisement, or discipline of a mild character, or not.

Atmosphere.

We might speak of another aid to health! it is an aid to natural health and also an aid to spiritual health; and that is the proper kind of ATMOSPHERE. You know how the doctor will say, "Well, you must get the patient out of this stuffy room, it is too close, the ventilation is not good enough." So, dear friends, proper atmosphere is necessary for the natural health. And pure atmosphere is necessary also for the spiritual health. What kind of an atmosphere do God's people breathe? We answer, that atmosphere is God's Holy Spirit. That is what the Apostle Paul says, "Withdraw yourselves from every brother that walketh disorderly." Why? Because that is not the proper kind of atmosphere with which we want to come into contact. We do not want to hold communion or fellowship with one who walks disorderly, with one who is in the habit of becoming intoxicated, or walking inconsistently with the spirit of morality, to say nothing of the spirit of Christianity. That is not the kind of an atmosphere that is suited for the betterment of our spiritual health. "Evil communications corrupt good manners," the Scriptures truthfully say.

Rest.

I would like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health; and that is proper REST. You know how the doctor will advise the patient to give up business for a few days to take a rest, to go out to the mountains or to the seashore. So, dear friends, rest is an essential for spiritual health. What kind of rest? The rest of faith, the rest that depends on such promises as, "I will never leave thee nor forsake thee." Who could not rest on a promise like that; the rest that is founded upon such a glorious Scripture as that where our Lord said, "My grace is sufficient for thee." Dear friends, if you are not resting on these promises, it is because you have not the proper faith in the promises. Faith is what we want. I find so many of the world who have faith in their feelings, and faith in the attitude of their friends, and faith in this thing, and faith in that thing, but very little faith in the statement of God's Word. You and I ought to have that faith that will say, I will have more faith in God's Word than I will have in my feelings, or my friends, or anything else, for He has said, "I will never leave thee nor forsake thee." If there is any leaving or forsaking, dear friends, it is you that have done it; you may have left or forsaken Him, but He will never leave nor forsake you. We know sometimes the Lord's people are sorely puzzled in what seems to them almost that the Lord has forsaken them. It is well illustrated in that passage in Psalms, "His eyes behold, his eyelids try, the children of men." You know something of what the first part of that means, "His eyes behold." The Lord is looking down on us; He beholds us; and

He says, "His eyelids try the children of men." What does that mean? What are the eyelids? The eyelids are what we use when we go to sleep; when we go to sleep we close down the lids, then we are ready to sleep. But His watchful eyes never slumber nor sleep. God's Word says: He does not go to sleep, but sometimes he seems to go to sleep.

Suppose we put it like this: Imagine I have a little shop, and I employ a man to help me; and this man seemed to be very attentive to business when I was present, but when I would go away, no matter how important the work was, he would neglect it. So I thought to myself, I am going to prove that man one of these days. I am going to see if I have a man who is reliable when I am away as well as when I am present. So one day, he and I had considerable work to do, work that was very important, and that we were in a hurry for, and we were laboring away at it. I got through with my share of the work and I went and took my seat and leaned back and closed my eyes. He looked over and thought, the boss is asleep and I will take it easy. So he stopped working. I was not asleep at all. I was really looking out under the corners of my eyelids; my eyelids were only trying him. When I find that man is unreliable, I cannot trust him. And that is the way with our Heavenly Father. He never goes to sleep, but sometimes his eyelids try us. We cry out and it does not seem as though he hears; we are in distress and it does not look as though he pays any attention, and it almost appears as though the Lord was asleep; but no, He is not asleep; His eyelids are only trying us. He wants to see whether we will say, Well, if the Lord is asleep, I am going to stop and take it easy. The Lord is looking for those who from the depths of their heart say, No matter whether he is awake or asleep, I am going to be just as faithful in the one case as I would be in the other.

Cheerfulness.

Now, dear friends, I would like to speak about another aid to health; it is an aid to natural health and also an aid to spiritual health. Just as we have seen that this faith will mean better spiritual health when we have the faith to rest on His promises, so likewise, dear friends, another very important aid to health is CHEERFULNESS.

You know that the doctor will often say to his patient, "Cheer up, you are too depressed." And so, if cheerfulness is of such wonderful help in regard to natural health, it is equally and even more helpful in the matter of spiritual health. If you are spending all of your days worrying about your trials and your difficulties, no wonder you have not very good spiritual health; you could not have under those circumstances. You must learn, as the Apostle Paul has put it, to forget the things that are behind, and reaching forth unto the things that are before, press toward the mark for the prize of the high calling of God in Christ Jesus.

Some time ago, one of our brethren drew a picture, and on one side there was a big block of stone, probably fifteen feet in each direction, and underneath that block of stone there was a woman screaming with pain. On the side of the block of stone was carved the words, "Our trials." There that woman was being crushed to death with those trials. And in another picture, the same block of stone is represented, but there the woman had gotten above, and she seemed so happy and cheerful standing there on top of that block of stone; and underneath the picture were these words: "Are your trials burdens or blessings? That depends on whether you live above them or below them. Where do you live?" Now that is the question with every one of us: "Where do you live?" If we are living under our trials, no wonder we do not find very much help there, but if we are living up above our trials, then what blessings we can even get from the trials themselves.

I have no doubt that we will be very much surprised if we can find how our great trials grew from such small beginnings. You know someone, and probably one who is not in smypathy with your belief, makes some remark about you, probably it is some little ungenerous remark about your religion. Now it would have been best for you to take that pleasantly and to pass the remark by, but you don't do it; you think that is awful, that it is a terrible thing for him to say anything like that to me; I do not think that is right. And we start away, and by the time we get down to the corner, we conclude that it is worse than we thought it was. Then we meet a brother, and we say, Well, I have had a very severe trial; I met a neighbor and he insulted me on account of my religion. And when we tell him about that, it sounds worse; we never knew it was so bad until we told him about it, and as the brother sympathized with us he expresses sorrow that we had had such a trial and we think, Now I know this brother would not express that sorrow if it had not been something bad; it must have been something bad or he would not have sympathized with us. And thus that trial keeps growing, growing, growing, until at last that little mole-hill has become a big mountain. You and I do not want to lack the faith that could turn molehills into mountains, but we want to have the faith that will turn mountains into mole-hills. Our spiritual health cannot be very good under conditions like that. Not only will cheerfulness mean a great aid to our own spiritual health, but it will mean help to the spiritual health of our brothers and sisters likewise.

I am sure that everyone of you has a cross to bear; you all have trials, and I think it would be very ungenerous of me to want to put some of my cross on you and make you bear a little more than you have to bear. No, I do not think that is the advice the Word of the Lord gives us. Does the Word of God say, "Casting all your care on your brethren for they care for you?" No it does not say that at all. It says, "Casting all your care upon **him**." Dear friends, if I have a joy, if I have a pleasant experience, if I have had some experience that has been uplifting, some experience that is sweet, I want to tell you about that experience, for that will help you; but if I have had an experience that has been trying and burdensome, an experience that has produced pain, I want to **tell the Lord about that; he is the one with whom to share that.**

This reminds me of one of the classes out west, one of the grandest classes in the western part of the United States, where this little incident happened. One of the brethren there told me about it, and I think it illustrates the point very well. This brother said that every Wednesday night they had a prayer and testimony meeting in that town, and these meetings became very serious occasions, perhaps almost every Wednesday night there would be two or three sisters weep a little, and two or three brothers would talk as if they did not cry, they would like to, and generally when the meeting was over all were so sad and depressed they hardly knew what to do, longing for someone to lift the weight and relieve them of their burdens. The brother said that this had kept up for quite a while, and one Wednesday night there was a sister present who was accompanied by her husband, a man who was not only not in truth, but made no profession of Christianity at all. He had no special interest in religion, but he accompanied his wife to this experience meeting. And the brother said that this meeting was just like the others, it was a very serious time, they all had so many trials to tell about, and they all had their difficulties and their hardships, and they had failed to gain victories that they had hoped to gain, and they were almost crushed to the ground with the experiences that night. And toward the latter part of the meeting, this Sister's husband stood up to speak and they were all surprised, as they knew he made no profession of religion at all, and did not see what he would have to say. But he stood up and said, "Friends, I am glad I have been here tonight, for I have learned something. Ever since my wife got interested in this religion, she talked about so many mysterious things

that I could not begin to make head or tail out of it; she talks about it in a way that I cannot understand, but every once in a while, something would be said that would make some matter clear and plain, and that is the reason why I am glad I am here tonight. There is one thing she used to talk about from the very time she first became interested in this, and I never could make out what she meant by it, but tonight it has been made perfectly clear and plain. She used to talk so much about the Great Tribulation Class, and I never knew what the Great Tribulation Class was until I came here tonight." They all took it to heart, and that was not the Great Tribulation Class after that. They took their trials and sorrows first to the Lord and when they came together, it was with more cheerful and more pleasant experiences.

Now we realize this spirit that beareth the sorrowful and unpleasant things, and exults the good, sweet and helpful things, will not only help your spiritual health, but will help the spiritual health of your brothers and sisters also. You remember we need the charity that will cover a multitude of sins. Be sure we have that charity.

Sometime ago a sister said to me, a grand good sister too, but I could not help thinking at least it was probably a little bit of envy that had prompted it—but she started to complain about a brother connected with a class where she was, a grand brother, a man that I esteemed very highly, and thought much of him, and I tried to get the sister to stop, but she could not stop, she had to tell about this brother, and about this thing, and about that thing, and about the other thing, I guess for about a quarter of an hour, and all my suggestions that she should not speak about those things were of no avail. At last when she had talked about a quarter of an hour, she said, "O well, it is all buried." I said, "No, sister, it is not buried." She said, "Yes it is." And I said, "Sister, it is not all buried." "Why, Brother Barton, what do you mean? It is buried." "Well, sister, if it is buried, then you dug it all up this afternoon, because I have seen it here just as prominent as if it had never been beneath the ground."

Now, dear friends, let us have the spirit that when we say we forgive, that we **do** forgive; that when we say we bury anything we bury it; that when we say we cover a multitude of sins, we cover them; and not spread the cover over the multitude of sins like this. (Brother Barton placing his handkerchief over the back of a chair) and say, "Oh, yes, we have forgiven that brother, we have covered all the sins, but you know what he did when he did so and so (pulling up one corner of the handkerchief) and then that other time, you know he did this (lifting another corner of the handkerchief), and then there is that other thing that he did (lifting another corner of the handkerchief)—but I have covered it all with charity." Now, dear friends, I am afraid a good many of us have that kind of a spirit of forgiveness.

You and I want to have a little grave yard all our own, and we want to have plenty of little graves open all the time. And then the Bible speaks about dead works, and when you find any of those dead works, put them in one of those little graves. You know that if you lived in a house, and you found there were dead rats on the mantel-piece, and dead dogs on the sideboard, and saw other kinds of dead animals elsewhere, it would not be a very healthy house would it? So, dear friends, if your houses are filled with these dead works, those unkind things others have said about you, those misrepresentations, and those little things that you are treasuring up, you cannot have very good spiritual health in a house like that. And yet at the same time, let us remember that when any of those unkind things are said, we want to put them immediately in one of those little graves. If a brother says something unkind about you, see how quick you can bury it. If you can bury it as quick as he says it, all the better. And we do not want to erect a tomb stone over it, and on the tomb stone say, "Here is buried the unkind thing that John Smith said about me the other day when he said so and so." But we want to forget that we have buried it there. We want to bury it so deep that it cannot be resurrected.

We might say a little here, before we pass to the next side of our subject, about the care of the physician and the work he has to perform. You know sometimes a case becomes so serious that the physician even has to do some amputating; he has to amputate a finger, or an arm, or a limb; and so, dear friends, the Great Physician has to do some amputating; sometimes he has to amputate our opportunities for service, and sometimes he may have to amputate our health, or some of our worldly possessions, or this thing, or that thing. But just as the wise surgeon never does any amputating unless it is absolutely necessary, so the Great Physician never does any amputating unless it is absolutely required for our spiritual health. But then, dear friends, how often this amputating might have been avoided if we had been more faithful! You know that a man, for instance, has cut his finger and got some poison in the cut, and he goes to the doctor and says, "Doctor, I am afraid this is blood poison here, what can you do for it?" And the doctor will say, "Well, I guess I will have to cauterize that." "But, doctor, that is painful." "Yes, it is rather painful." "Well, I cannot let you do it; I don't want that suffering, so I will not have it done." And he goes away and comes back a few days afterward and says, "Doctor that finger is worse; you can cauterize it now." The doctor will say, "It is too late now, blood poison has set in, and cauterizing will do no good; the only thing now is to cut the finger off." "Cut the finger off? Why, doctor, I cannot permit that." "Well, I will have to do it." "I cannot, I will not let you do it." So he goes home and comes back in a few days and says, "Doctor, it is worse, and you can cut the finger off now." "Why, man, it is too late, the whole arm will have to come off now, it has become so serious."

And so, dear friends, along spiritual lines; it may be sometimes we have done something that is unkind or ungenerous and it requires cauterizing; we have to apologize to some brother because we have mistreated him, or because we have not acted as generously towards him as we should have done; it is painful, we do not like to make that apology; we do not like to cauterize that wound. And it gets worse and worse until at last it results in amputation; amputation may become necessary, and you are deprived of some of the blessed privileges you have in the Lord's service. And, even then, it may ultimately result in the second death itself. But as the Master said, It is better to enter into life with one arm than to have the two arms and run the danger of the second death.

Medicine.

Then, dear friends, we also think about the medicines. You know that the natural physician has a great many remedies, and so has the Great Physician. The natural physician has a great many remedies that are quite bitter, and so the Great Physician has many remedies that are very bitter, but the Great Physician does not give us these bitter remedies because He is not interested in us. You know when the doctor gives some bad tasting medicine to his patient, he does not do so because he wants to see what kind of a face the patient will make, but because that is the only medicine that will do the work. So the Great Physician, when He has given you some bitter medicine, does so because He knows it is the medicine that will best help your case.

We might say that the Bible is like a great medicine chest. You and I want to go to the Bible, and we want to learn to get the remedies there that will fit our case. We want to apply these remedies intelligently. Let us be careful that we get the right remedy. You know that when a man goes to a medicine chest to get out the medicine he needs, he is very careful to select the right remedy. He does not hastily pick up the first thing he lays his hand upon. If he has a little cold,

he does not hastily pick out just any medicine, and run the risk of getting a bottle of laudanum and kill himself. He is careful to choose the right remedy. So along spiritual lines, dear friends. When we go to the Lord's word for the remedies, let us be careful that we get the right remedy, the remedy that is most needed.

To illustrate the matter, I will imagine there is a brother who is spiritually sick. We will suppose there was a class of the Lord's people and in it one brother who was very learned; he was educated and knew just how to say anything, and say it in the most beautiful way and when he talked, everyone listened at the wonderful words that came from his lips. And imagine there was another brother in this class who was very ignorant; this brother had not had the advantages of a college education and if he wanted to say anthing, he had to go all the way around the circle, and then in the end you had to guess at what he meant. And imagine this learned brother did not like that; he says, "I do not like to hear that man talk; I like to hear a man talk that knows how to explain himself, who can give you the idea that is in his mind; I do not like the language of that brother." You see he is sick spiritually, dear friends, it gives him a pain whenever he hears that poor ignorant brother talk. And now imagine he goes to get the remedy, and he says, "I know I am sick, and I must go and get some remedy; I must get help; I cannot stand to be in the presence of this ignorant brother! What shall I do?" And he goes and looks through the medicine chest for the remedy, and at last that passage in Thessalonians occurs to him, which says: "Withdraw from every brother that walketh disorderly," and he thinks "Now that is it; I will withdraw myself from that ignorant brother, I will not have anything more to do with him, he is not talented enough for my association."

Now, dear friends, he has gotten the wrong remedy, and indeed if that brother does not discover his mistake in time, the result might even be the second death. The trouble with him is pride, and that remedy was not intended for a case of pride. We might say here also, dear friends, that there is one great distinction between the natural and the spiritual remedies. Natural remedies, even when we get the right ones, we have to take in very small quantities, but it is different with spiritual remedies; when you get the right spiritual remedy, you can take it down sixty times a day by the gallon, and the more you take the better. The more we take of the glorious remedies of the wise and great Physician, just so much the better.

Symptoms of Disease.

Now, I am going to say a few words about the next phase of our subject, as we will be far more able to say what we would like to say in this matter by so doing; so I will say just a few words about the symptoms of diseases. We know there are various things indicative of the state of one's natural health; and so these things have their correspondencies in other things indicative of the state of our spiritual health. For instance, one of the very common ways of telling the state of one's health is by looking at his tongue. You know how often the doctor will tell one's condition by the tongue of the patient. And that is a very good way of telling the state of the spiritual health too. All we have to do is just to listen to the tongue a little while and we can tell what is the state of the spiritual health of the one that uses that tongue.

Then we know another indication of disease, or sickness, is pain. If there is pain, it indicates something wrong. And we know, too, that the kind of a pain indicates what the trouble is. The doctor will say, "How does that pain come on, quickly? And is it soon over? Or does it come on very slowly, and stay with you for a long period?" And from the description you give him, he will be able to tell about what the trouble is.

So we see, dear friends, pain is indicative of spiritual disease. If you are pained because people don't pay enough attention to you, if you are pained because this one doesn't recognize you, and that one doesn't recognize you, when you come here to the Convention, if you are aggrieved because you are not called on to take a prominent part in the meetings, etc., it indicates sickness, spiritual sickness, and the kind of pain even indicates what the trouble is. I will imagine that I am sick spiritually. Whenever I make a mistake it gives me such an awful pain. So I go to the Great Physician and say, "Great Physician, I know that I am sick, because whenever I make a mistake, what a terrible pain I have; I have an awful pain." And he would say, "Do you have that pain whenever you make a mistake?" "Yes, whenever I make a mistake." "Are you sure? Is it whenever you make a mistake, or when you only happen to make mistakes that other people know about?" "Why, I haven't any pain when nobody knows about it." "Then pride is your trouble." If we had the right spirit, we would be sorry for the mistakes that nobody knew about, as well as for the mistakes that everybody knows about. But if we can say that it is only the mistakes others recognize and see that we are sorry for, then the right condition is not present, and it indicates that pride is present. But if on the other hand we can truly say that we are as sorry for the mistakes nobody knows about as for those that everybody knows about, it is an indication that we are imperfect, but it also shows that the healing work is going on.

Weariness. I will also say that another indication of disease is weariness. You know that often men and women will say, "Well, I cannot be well; it seems I cannot keep up the way I usually do; something must be wrong." And so with us, dear friends; if we are becoming weary in well doing, it is an indication that we need some kind of a spiritual tonic, as it were. It is an indication that our spiritual health is not as good as it ought to be. Yet, when I say, "Weary in well doing," do not get the wrong thought; do not think I mean, weary in coming to conventions, not that; that is not the thought. Some of you might deceive yourselves with that. You might think, "O, I know that I am deeply consecrated, because, look at the sacrifice I made to come to this convention; look how much I was willing to suffer to get here, etc. That shows the state of my spiritual health." Oh, no, it does not, at all. Why was it you made that sacrifice to come here? Because you thought you would have such a glorious time; because you thought you would meet so many of the dear brothers and sisters with whom you had a previous acquaintance. But, dear friends, would you have made as great a sacrifice to do something the Lord desired you should do, that would have been as unpleasant as this is pleasant? Would you have made as great a sacrifice to go into the colporteur work as you have made to get here? Would you be willing to strain as many points to carry the truth to someone else some miles from where you are living as you would make to come here to get some of that glorious truth? That is to judge of the spiritual health. If you want to know whether your spiritual condition is good, don't think of that day when everything went along smoothly, but think of the day when everything seemed to go wrong. When you want to find out whether you have any zeal, don't think how when that man came first to you and you could not get out of it, you told him what you believed, but think of how far you have gone out of your way to carry the truth to those who might have a hungering and thirsting for it. That is the way to judge of the state of your spiritual health.

Isolation. Then dear friends, another indication of sickness is the desire for isolation. You know how often the parent will say, "Well that child cannot be well today, he does not seem to care to go out with the children the way he usually does. And so we say, If you begin to feel your love for association with the people of God diminishing, it is an indication that your spiritual health is not as good as it might be; and if you do not care to meet with God's people, unless

it happens to be at a convention, or during the Pilgrim visits in your town, or something of that kind, it does not speak well for your spiritual health, for the Apostle said, We are not to forsake the assembling of ourselves together and so much the more as you see that day drawing nigh.

Spiritual Diseases.

Now I will have to be quite brief in enumerating some of the spiritual diseases. I will not have time to go very deeply into this matter. We find there are all kinds of natural diseases and all kinds of spiritual diseases. In the first place, we know that we have trouble with our natural sight. So often people have trouble also with their spiritual sight. For instance, I am, as they usually say, near sighted. I cannot see anything at a distance; I cannot recognize anyone in the audience. If I want to see anything I have to hold the book quite close to my eyes. I am near-sighted. So some of the Lord's people are spiritually near-sighted. We meet a great many people who cannot see the millennium and all its blessings; that is too far away. They can only see the things as are right close by. That is as far as they can see. They are near-sighted.

And then, dear friends, we meet others who are far-sighted. They are so far-sighted that if they want to read a book, they have to hold it away a long distance; they cannot see very well nearby; but they can see clearly at great distances. And so, we meet some spiritually far-sighted. Sometimes we meet brethren who are so far-sighted they can see way down to the end of the Millennial Age and yet cannot see the weaknesses in their flesh; they cannot see opportunities for services right around their own homes.

There is another trouble common with the sight, here in the United States, and that is what we usually speak of as cataracts. You know how there is a something wrong occurs to the visual part of the eye and keeps getting worse and worse, until at last it completely obscures the vision. Nothing agrees with that so well as pride. Just as that cataract begins in such a little way, so it is with pride. Pride begins by blindness to our own faculties. When we make a mistake we do not want to see it, we do not mind seeing other people's mistakes, but we do not want to see our own; and that pride keeps growing and growing, and gets worse and worse, until at last it results in total blindness itself.

Now when we meet anybody who has had any of these troubles with his spiritual sight, let us send him to the Great Spiritual Specialist, let us send him to that Great Spiritual Physician who makes a specialty of all these various ailments, you might say, and let us remember the way the Apostle John puts it in Revelation, "Anoint thy eyes with eye-salve, that thou mayest see."

Hearing. We might also say a little bit about trouble with the hearing. We have trouble with the natural hearing and also trouble with the spiritual hearing. We find some that are hard of hearing, and some that are deaf. How many there are who are spiritually hard of hearing. They are indifferent. They cannot hear unless the Lord shouts, and if He shouts loud enough then they will hear Him; but they never hear the "still small voice." If when walking along the streets there is an opportunity for service, an opportunity to carry the truth to some of those that are passing, they do not hear that. If there is an opportunity and the Lord should say to that brother, "Don't you see there is somebody to whom you could give a tract?" probably he thinks about it; but he does not hear unless it is in a voice of thunder. But how often it is with the spiritual as it is with the natural, that indifference grows, and gets worse and worse until at last it results in total deafness itself.

Indigestion. Then I might say a word or two about stomach troubles. You know we have trouble with natural digestion, and also with spiritual digestion. You know there are many forms of natural indigestion and so there are many forms of spiritual indigestion. There is one very common form of indigestion peculiar to almost all of us. In the natural form, it is that the patient can take nothing except milk. When one has such a form of indigestion as that he has to live on milk exclusively, sometimes for years. So some of the Lord's people have a similar spiritual indigestion, they cannot take anything but milk; they do not want to hear about anything except faith and repentance, and if you go to tell them about restitution, or about some of these other glorious things, they will say, "O I cannot listen to that; I cannot take any of that; I have indigestion, I must keep on the milk diet." I feel sorry for them.

There is another form of indigestion, just the reverse of that. There is a form of natural indigestion where the patient can take anything but milk; milk is the very worst thing, and the stomach rebels against it in the smallest quantity. So, we meet some of those with that kind of indigestion—some that can take any thing but the milk of the Word. They do not want to talk about anything but the time prophecies, and the types and the shadows, and the book of Revelation. And if they come to meeting and find that the love of God is going to be the theme, they will say, "Well, I wish I had staid home and read Revelation." Now that is spiritual indigestion also. We do not want to have that form of indigestion. We want to be of those who have their spiritual stomachs in such condition that they can appreciate the milk of the Word, and can appreciate the strong meat also. Let us see that our spiritual food is pure, but if it is pure, and not contaminated with the traditions of men, then let us be satisfied and let us enjoy it, whether it is milk or whether it is meat.

Heart troubles. We might say a little about spiritual heart troubles. You know trouble with the heart is very serious. And so spiritual heart trouble is very serious, because the heart is simply the intention of the will, the motive, the desire. There are none of these spiritual disases so dangerous as those that affect and influence our motives, our intentions, our wills, our desires. There are different kinds of heart troubles, natural and also spiritual. The Bible speaks of some being double-hearted, and some that are hard hearted, and as having hearts that are over-charged with the cares of this world, and some as being faint-hearted. And faint-heartedness is a very contagious disease. You know when those spies were sent to spy out the promised land, they did not seem to have faint-heartedness, but they got it down there. When some of the spies returned and said, "It will never do for us to try to take that land, the cities are all walled up to heaven and there are giants in the land, beside whom we were but as grasshoppers," that faintheartedness soon spread to all the nation of Israel, and the next thing we know, there were only two men who lived through it to enter the promised land—Caleb and Joshua. So if we have any of that faintheartedness in us, let us go to the Great Physician and get Him to inocculate us that we may be immune against the terrible effects of that awful disease.

Paralysis. I might say a little about paralysis. There is natural paralysis, and there is spiritual paralysis. You know how, at times, you will go into a house and there is a big, strong, healthy looking man, who just looks as though he could do as good a day's work as any man in the world, and he cannot do anything; he cannot move his hands, he cannot move his feet; and he cannot move his tongue. What is the matter? He is paralyzed. So, dear friends, sometimes we come across a Christian, a big, noble looking Christian who looks like he has as much time as any of the rest of us have, and he has as great ability as any of us have, and he has just as many opportunities as any of us, and he is doing nothing. What is the matter? He is paralyzed with fear, dear friends. You know there are different kinds of paralysis; paralysis is not always total; sometimes it is only partial. Sometimes there will be a man whose arm is paralyzed, and that is all.

Sometimes it would be only one half of the body. So dear friends, in spiritual ways, it is not always total paralysis; sometimes it is only partial paralysis. Sometimes, it is only partial paralysis when it comes to doing Volunteer work; sometimes it is only partial paralysis when it comes to speaking about the truth in their own homes, etc. Dear friends, let us remember that the Scripture says, "Perfect love casteth out all fear." Let us go to the Great Physician and get more and more of that perfect love which is an antidote for this spiritual paralysis.

Nervousness. I might say a word here, also, about spiritual nervousness. You know there is natural nervousness and there is spiritual nervousness. You know what a miserable state a man is in who has nervousness, especially in its worst form, nervous prostration; you know how everything is exaggerated. If there is a beautiful piece of music played, he does not hear any music, it is awful to him, and so, dear friends, along spiritual lines, we find sometimes those who have the spiritual nervousness; they are very sensitive and exaggerate everything. It does not matter how nicely they are treated, they are sure to find something to be insulted over; they are just sure that that man meant to insult them, just sure of it, no question about it, it is just so. Now, dear friends, we need to have more of that spirit the Scripture speaks of saying, "Love thinketh no evil." We want that love that does not all the time endeavor to impute evil motives to what others are doing. Let us go to the Great Physician and get ride of this awful monster, spiritual nervousness.

Fevers. And then I might just say a word or two about spiritual fevers. There are natural fevers and there are spiritual fevers. There is the fever of impatience. How often we speak of people being feverishly impatient. You know there are all kinds of fevers, and there are all kinds of impatience; there is impatience to be rich, impatience to make a man acknowledge that you have the better of the argument, and impatience to have your own way. There is a difference in fevers; yellow fever is more terrible than typhoid. So there is a difference in impatience. It is worse to be impatient to be rich than to be impatient to convince anybody that you are right. But, nevertheless, we do not want any of these forms of impatience at all. We remember how, when Simon Peter's wife's mother was sick of the fever, and he sent for Jesus and He came down there and laid His hand on her feverish brow and said for the fever to leave her, she arose and ministered to those in the house. And so with us, if we have any of that impatient fever, let us call for our Master, let the Great Physician lay His blessed palm on our fevered brow that the fever may leave us, and we may be better able to patiently, not impatiently, minister to Him and to the members of His household. And the secret of it all is to keep spiritual health in normal condition. You know that if a man's natural health is in good condition, he might cut himself with an old rusty nail and it would do him no harm; on the other hand, if that man's health was not good, he might run a small splinter into his finger and the result would be blood poisoning. So, in spiritual ways; if a man's spiritual health is in good condition, someone who calls himself a brother in Christ might cheat him out of every dollar he had in the world and it would not affect his spiritual health, but it could not help but affect his esteem for that brother; still it would not affect his spiritual health. On the other hand, if his spiritual health was not in good condition, someone might say some little thing about him, which was not worthy of any notice, and that thing would be exaggerated and treasured up in his mind and might result in outer darkness, and at last in the second death itself.

Under-Physicians.

O, how we ought to praise our Father in heaven for condescending to recognize us as His patients, and to delegate His Son to be our Great Physician! And, dear friends, if you and I submit to the treatment of this Great Physician, in God's providence, there is a time coming when we may share with Him as the physicians in healing the world of mankind, not only along figurative lines but along natural lines as well. How we rejoice as we realize our need of a physician and that we have the One whom our Heavenly Father has provided.

2:30 P. M.—Praise Service, led by Brother M. L. Herr. 3:00 P. M.—Discourse by Brother C. T. Russell. Subject, "The Overthrow of Satan's Empire."

2:30 P. M., Sunday, June 16, the public began to arrive. The friends were in various parts of the great hall, while on the large platform were seated about eighty of the brethren.

A half hour was spent in a song service. Besides singing a number of hymns, we were favored with special selections.

Bro. John. T. Read, of Chicago, sang the song entitled **"A Thousand Years."** This was followed by a duet by Brother Read and Bro. M. L. McPhail, **"My Greatest Desire."** Sister Elizabeth Nation, of the Bible House, then sang, **"Saved by Grace."**

By this time the great hall was about three-fourths full. After prayer, Brother C. A. Owen of Indianapolis then stepped to the front and, in the following words, introduced Bro. Russell:

Ladies and Gentlemen: In view of the great events on every hand, upon the right hand and upon the left hand, we do not find it hard to believe that we have come to the time, spoken of by our Saviour, when he said; "The things done in secret shall be proclaimed from the house-top." As proof of this statement I need only refer to the scandals connected with our leading institutions, such as life insurance companies, including the New York Mutual and our own State Life difficulties, and some of the doings of the great railroad companies which have been recently uncovered. They tried to carefully cover these up, but in spite of the greatest care they could use, these things, to their eternal shame, have been proclaimed from the house-tops.

Every thoughtful person, like myself perhaps, have been struck with another thought in connection with these great events and great leaders; as it was said in ancient times; "All roads lead to Rome," so it seems in this present time, all lines of thought point forward to something in the near future that is going to take place in this old world of ours. I can perhaps think of no better term to designate this than—**a change.** No intelligent man thinks things are going on under present conditions forever; **every thoughtful person is expecting some great change.** One man claims one panacea, while another presents another remedy.

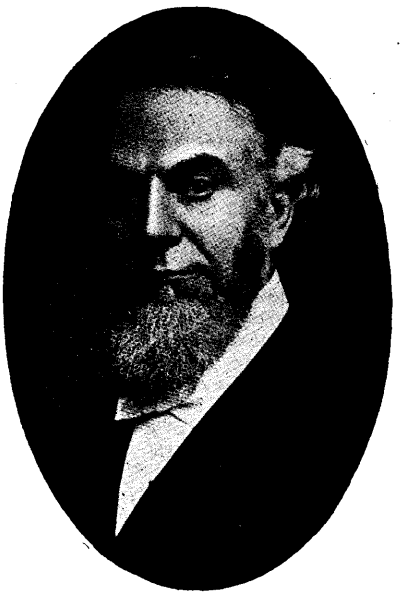
There are gathered here today hundreds of people from every point of the compass, who believe with the Apostle Peter, that the only light that gives out a certain, not an uncertain, ray, forecasting the future, is the Word of Prophecy, the dear Old Book—the BIBLE, that has been a back number largely in the house of its friends. We believe it contains evidence referring to today, truth that will give to us a clear understanding of the great change that is impending, and not far distant either.

But, dear friends, I did not get up to preach a sermon, but I got up to repeat a very pleasant duty, one that it has been my pleasure to perform several times in the past, to introduce to this Indianapolis audience, a man that I claim can give us more light upon the subject of this great change that is coming than any man living. I do not say this boastfully, but after studying the writings of this man for 17 or 18 years, I believe I

speak from the standpoint of conviction. I therefore now take great pleasure in introducing to you my dear friend and brother, Pastor C. T. Russell.

(This discourse has been published in some of the papers, but as there are many of the brethren in various parts of the country that have never heard or read this discourse, we herewith give a general outline, but we cannot give it all, for he spoke for nearly an hour and three-quarters.)

Thus introduced, Brother Russell spoke, as follows:



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THE Scriptures uniformly assert a personal Satan or Adversary of God and righteousness, but nowhere do they intimate that he is beyond the power and control of the Almighty nor that his dominion is to be everlasting, but quite to the contrary. It is not the Bible but human tradition, however, which declares that he, with hordes of subordinate fireproof demons, is constantly busied with the tormenting of deceased members of the human family—thousands of millions of them—in some unknown place "beyond the bounds of time and space." That is human tradition, received not from Jesus and the apostles nor from the Jewish prophets, but from the heathen, of whom the Apostle tells us that the gods whom they worship are devils. (I Cor. 10:20.) And no wonder also that the Apostle designates such doctrines as "doctrines of demons" (I Tim. 4:1)—undoubtedly Satan and his associated fallen spirits (those angels which kept not their first estate but who for disobedience were cast down and are "reserved in chains of darkness" until a coming time of judgment.—Jude 6.)

Satan is Scripturally represented as a being of superior ability—the recognized head and chief of other demons: he is the "prince of devils," and the organization and operation of these demon forces is evidently under his general control. These evil spirits are the bane of humanity, and while they have chief control amongst the heathen, they evidently also have large influence in Christendom so-called. They not only operate through mediums and by obsession, but in various other ways to delude the human family, to put light for darkness and darkness for light, to misrepresent the Almighty's character and plan, and to thus alienate the hearts of men from their Creator.

Satan's Glory, Ambition and Fall.

The Scriptures refer to Satan as having been created an angel of a very high order, a "covering cherub." He is styled Lucifer, the name signifying one who is a bright shining light, a "morning star" amongst other angels. He is represented as saying in his heart, "I will ascend above the stars (the bright ones, all other angels), I will be as the Most High"—a god, a superior one with a separate domain. He is referred to as developing an ambitious pride, which finally led to outward rebellion against God.

The time evidently that this pride began to develop was when Satan beheld our first parents in Eden, and perceived that in them God had created a new thing—an intelligent pair in His own likeness, possessed with the powers of procreation—for the multiplying of their own species. Ambition led Lucifer to disloyalty; he determined to capture if possible the first human pair, and thus to gain control of the entire human race of men which should be born to them. He has succeeded marvelously, and, as the Apostle says, "The world lieth in the wicked one." He is indeed the prince or god of this world, the ruler of this world, who now worketh in the hearts of the children of disobedience.

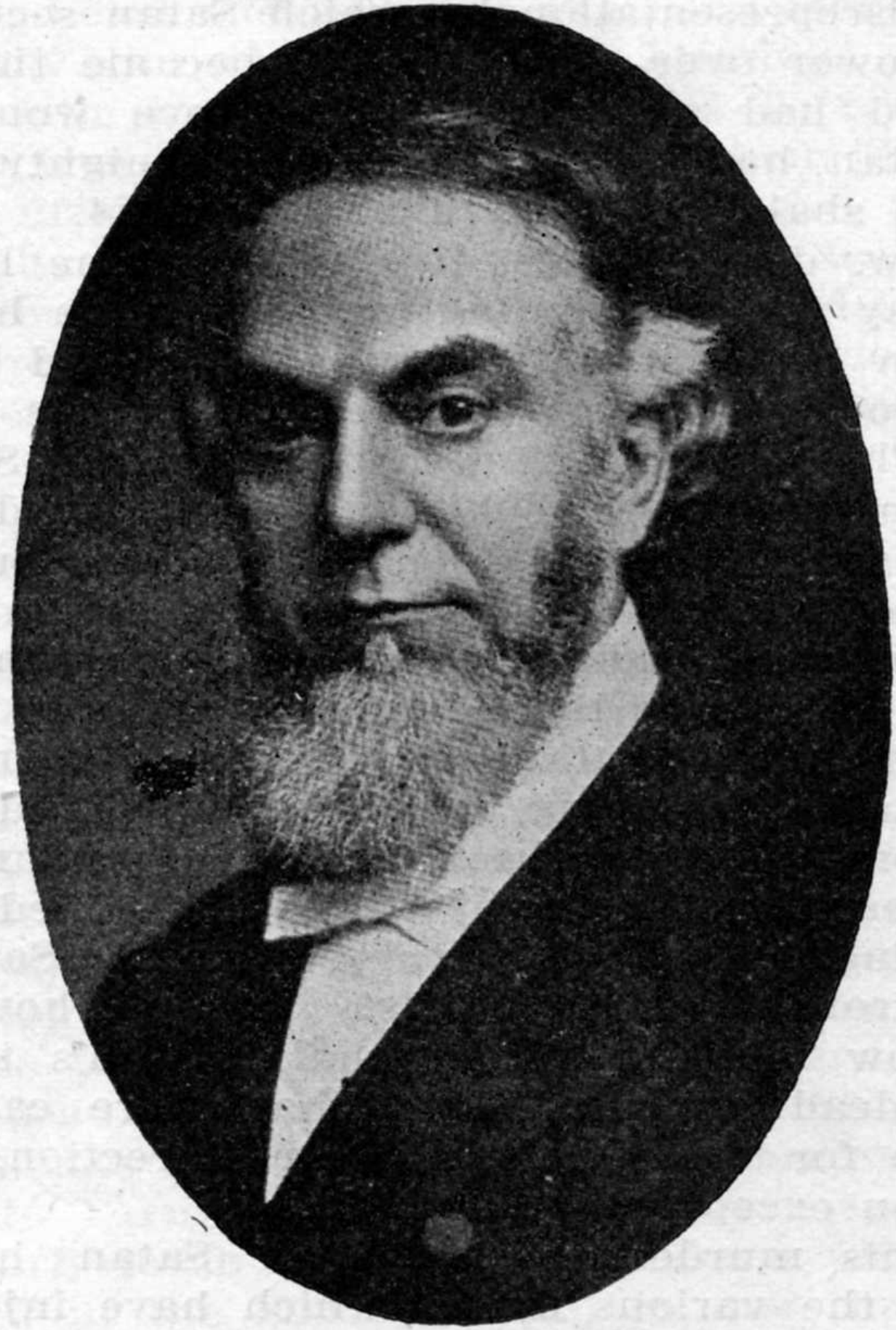
"The Prince of this World."

This is one of the names given to Satan by our Lord, and the more we come to know about the affairs of this world the more we can realize the appropriateness of the name. For although unseen by men, and unrecognized by the majority, his power is everywhere manifested. We may reasonably believe, however, that Satan did not expect that the penalty of death would be executed against humanity. He knew, of course, of the death of the lower animals, but evidently assumed that man, created in God's image as are the angels, like them would be free from death. Indeed, he probably presumed the angels to be immortal, incapable of dying, and supposed that man also would be so. The execution of God's sentence, "Dying thou shalt die," against Adam and his race was quite probably a surprise to Satan, tarnishing his victory. Nevertheless, himself cut off from divine fellowship by his course, Satan continued to deal with humanity, to bring them further under his control; and his policy succeeded, in proportion as mankind became more and more weak and degenerated through the fall—through the outworking of the sentence, "Dying thou shalt die," "Dust thou art, and unto dust shalt thou return."

Thus it will be noted that man did indeed, according to the Scriptures, fall into the hands of Satan—not in some far off, unknown place after death, but in the earth prior to his death, the reign of Satan and sin and death working havoc with the race and bringing almost indescribable weaknesses, pains, sufferings, sorrows, mental, moral and physical, until in the language of the Apostle our race as a whole is a "groaning creation."—Rom. 8:22.

Let none suppose, however, that Satan is the "prince of this world" by any recognition of the Almighty God. Quite to the contrary—everywhere in the Sriptures Satan's kingdom is denounced as a rebellious one, and everywhere do they present the thought that in due time Satan and his empire will be overthrown by Messiah, who shall establish instead of the present reign of sin and death his own kingdom of righteousness, the results and effects of which shall be unto righteousness and life everlasting. Let us note well the antithesis between Satan and Christ and their two kingdoms: the one present with us, the other hoped for, and by many of us longed for; yea, as the Apostle says, "the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God"—waiting for the Millennial Kingdom, even though the groaning creation does not realize with any clearness or distinctness how their deliverance is to be brought about. That is known to the Lord and to His faithful, as it is written, "The secret of the Lord is with them that reverence Him, and He will show them His covenant."—Psa. 25:14.

The Scriptures do not intimate that any others of the



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heavenly hosts deflected from their obedience to God at the same time with Satan; but no doubt the apparent success of his rebellion and the fact that no condign punishment was visited upon him may have emboldened others to taste of disobedience. The Apostle clearly tells us of the time and circumstances connected with the fall of the angels from divine favor, since which time they are called in the Scriptures demons, the word being improperly translated "devils" in our common version. St. Peter's account corroborates the narrative of Genesis 6:2, to the effect that certain of those angels who had been given charge over the human race were allured into sinful relationship with the human family, on account of which they were rejected from divine fellowship and from all association with the heavenly angels. Thus we read of them as "Those angels which kept not their first estate, but left their own habitation, he hath restrained under everlasting chains of darkness," awaiting a coming trial or judgment. (Jude 6.) These are the angels the Apostle Paul tells us the Church shall judge during the Millennial age, saying, "Know ye not that we shall judge angels?"—I Cor. 6:3.

Outcasts from God and His favor, these disobedient spirit beings had evidently gone from bad to worse so as to fully merit the title given them of "demons." Their chief pleasure and business would seem to be in connection with humanity—seeking always the ultimate degradation of the latter and to their estrangement from the Lord, His Word and His spirit. Through witches and wizards in the past, and today through "mediums," clair-audient voices deceive humanity by personating their dead friends, and sometimes by personating the holy angels and the Lord Himself—that they might lead their minds away from truth and righteousness unto sin. This seems to be the tendency of sin in every instance—to spread the degradation.

We will remember that in our Lord's day these demons infested many members of the human family, and that our Lord Himself and His apostles made a specialty of casting out devils. These were addressed as persons and answered as intelligent beings, and those who accept part of the divine record should hesitate before rejecting these. Those who have made insanity a study, we think, generally agree that it may arise from two causes: (1) From some pressure upon the brain, or some organic disturbance; or (2), from obsession—from the fact that the human being has come under the control of one or more of these evil spirits who run riot with his reasoning faculties. According to some estimates more than one-half of all the insane are suffering from obsession—the same malady exactly that our Lord and the apostles cured by casting out the demons.

A Murderer from the Beginning.

We are aware that our Lord's words to Peter, "Get thee behind Me, Satan," are made the basis for the denial that there is any personal devil or subordinate demons. Our reply is that although any man may become an adversary of God (a Satan), the Scriptures everywhere speak of the prime mover in evil as the "devil," the "Satan." Mark how the apostle tells us, "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour—whom resist, steadfast in the faith." (I Pet. 5:8.) Mark how the Lord declared of Satan, "I beheld Satan, as lightning, fall from heaven"—doubtless referring to Satan's original deflection. (Luke 10:18.) Mark again His words respecting Satan, "He was a murderer from the beginning, and abode not in the truth."—John 8:44.

Ah, yes! he was a murderer—the murderer of Adam and Eve and their entire family, now estimated at twenty thousand millions. He is the great murderer, the first murderer. He murdered our first parents by deceiving them, and thus inducing them to be disobedient to their Creator, which brought them under the sentence of death. Hence for now 6,000 years the penalty, "Dying thou shalt die," has been inflicted upon Adam and upon the entire human family, and associated with that penalty have been various of its concomitants of pain, sorrow, sighing, crying, all included in and swallowed up by the word, dying. This is bad enough, but thank God it is not as bad as Satan would have us believe in order to turn our hearts perpetually from the Lord—it is not as bad as the "doctrine of devils" would imply—not as bad as eternal torment, which all the creeds of Christendom erroneously teach to be the penalty of original sin. We know well the lie, the misrepresentation by which Satan secured this original power over our race and became their murderer; God had said that disobedience would bring death—Satan had contradicted the Almighty, declaring, "Thou shalt not surely die."—Gen. 3:4.

And now, dear friends, this is the same lie which Satan today is promulgating, and which he has advocated from the first until now. While God has reiterated through the Apostle that the "wages of sin is death," "The soul that sinneth, it shall die," Satan has kept up in various ways his delusive contradiction of God, "Ye shall not surely die." As a consequence we find all heathendom believing Satan's statement—believing that when their friends die they are not really dead, but more alive than ever before. Still more remarkable is it that Satan's lie, by which he murdered our race in the beginning, is generally believed through Christendom—yea, has been believed by many of us who at heart once thought that we glorified God by contradicting His Word and by affirming Satan's lie. What a strong delusion this is! And yet how absurd it is! How much more rational is God's testimony that the dead are dead, and that there can be no future life for them except by resurrection, and no resurrection except by redemption.

Upon this murderer's falsehood Satan has built nearly all the various errors which have injured our race. For instance: (1) The erroneous theory that the dead are now either in purgatory or hell, except a handful taken to heaven; (2) By this theory the Bible teaching of a resurrection of the dead is made void and meaningless; (3) By this doctrine the work of Christ is rendered null and valueless, for if it were true that death took all the human family either to heaven or to hell, according to their merits, before Christ came, before Christ died, as well as since, then indeed Christ died in vain, for nothing has been accomplished by His death, since it is claimed that the whole proceeding continues the same. Furthermore, upon this false doctrine is based the communion with devils, which has done so great injury in heathen lands, and is today doing increasingly great injury in civilized lands. On the same error is built the doctrine of the mass, by which it is claimed that souls can be liberated from purgatory on the word of the priest. And in the same line come various superstitions and errors respecting holy water, holy candles, the confessional, etc.

Those who believe God's Word to the effect that the penalty of sin is death, and again that the soul that sinneth shall die, and again that the "dead know not anything"—these are saved from such superstitions, such injurious errors, God dishonoring and man-degrading. Is it not time, then, that we awaken to the use of our reason, and get to some extent at least free from this blinding adversary, Satan, and his lie, and reach the place where we can appreciate the fact that the dead are really dead, and without any hope except as God's mercy has provided a Redeemer who bought the world with His own precious blood, His own death, and who by and by is to be the great Deliverer of mankind from the power of Satan and sin and death—during the times of resurrection and restitution?—Acts 3:19-21.

Why Evil is Permitted.

Before examining the Scriptural proofs of the overthrow of Satan and the glorious blessings to result to

mankind under the reign of Christ, let us briefly glance at God's reasons for permitting matters to go as they have gone for the past 6,000 years. Why did He not destroy Satan and the fallen angels long ago? Why was Adam permitted to come under the influence of the great deceiver? Or why were not Adam and Eve as well as Satan destroyed and a new race begun?

These are reasonable questions, and the Bible gives us the key to their solution, showing that all created in the image and likeness of God are designed to have the liberty of the sons of God—liberty of conscience, liberty of heart and will, and that God seeks only such to worship Him and to enjoy His blessings eternally as worship Him in spirit and in truth. To create angels and men free moral agents signified their liberty to sin through disobedience to the divine law if they chose. And in humanity God has given an illustration not only of the exceeding sinfulness of sin and its injurious effects, but also an illustration of the various features of His character—justice, wisdom, love and power—as these could not have been revealed to angels or to man without the permission of evil—without the permission of the exercise of free moral agency.

Already the angelic hosts have been purged of all who had sympathy with sin—Satan, and those angels which kept not their first estate. The holy angels thus developed as well as manifested character for right, for good—in opposing their temptations. They are of the kind God is pleased shall have everlasting life in His favor. As for the fallen angels, the demons, the Scriptures clearly intimate that during the Millennial age, during the reign of Christ, these will be thoroughly tested, so that if any of them have learned by their experiences in sin to hate sin and desire and love righteousness, they may eventually be recovered and brought back into harmony with the Creator. As for Satan, they clearly teach he is incorrigible and will be utterly destroyed in the Second Death in due time. As for mankind, they show God's provision that as by a man —Adam—came death, so also by man should come the resurrection of the dead—the man Christ Jesus, who gave Himself a ransom for all.—I Cor. 15:21; I Tim. 2:6.

The assurance is that as sin abounded through Adam into condemnation and death, so through Christ, in due time, eternal life shall come to as many as will receive it under the Lord's conditions. Six thousand years have been permitted for the development of the race to fill the earth, all except our first parents being born in sin, shapen in iniquity. (Psa. 51:5.) As these all were condemned in one man, God's provision is that the death of the man Christ Jesus is a sufficient ransom for the race, and this ransom price having been paid, the first work of salvation has been the gathering from the world the Lord's little flock, the Royal Priesthood, the household of faith, the Levites. This is as far as the work has yet progressed; soon this election or selection of the little flock will be completed, and they as the Bride, the Lamb's Wife, will be glorified with their Lord, and as His Kingdom associates will with Him be engaged during the Millennial age, a thousand years, in the great work of blessing and uplifting from sin and death conditions every member of the human family who may desire to return to God and be abundantly pardoned.

Is it asked why they do not return now? The Scriptures answer that the world in general is both blind and deaf to the Lord's message; they are enemies through wicked works, they are deceived by Satan's misrepresentation of the divine character; they know little reason why they should love God or seek to walk in His way; and, besides, they have learned to love the ways of sin and death and must be helped out of their deplorable condition.

For the assistance of mankind the Millennial Kingdom is provided, in which Christ and the glorified Church shall have and exercise all power—autocratic power first, so as to bring every creature and every thing to a recognition of the King and His dominion, as it is written, Unto Him every knee shall bow and every tongue confess to the glory of God. Those who are rebelliously inclined shall be chastened with stripes, that they may learn the way of the Lord and learn to appreciate righteousness; while those who obey the divine law of that time will be blessed with restitution, the uplifting of mind and body and heart, which shall progress with them to a completion, when they shall have attained a full likeness of God in the flesh even as Adam possessed it in the beginning. And as for the remainder—as for those who repudiate and reject and refuse under full light and knowledge, the Scriptures declare that they shall be destroyed with an everlasting destruction—the Second Death.

Here, then, we see the wisdom in the permission of evil. It has served not only to test the holy angels and to sift out those who would have any sympathy or loyalty to sin, but it will similarly serve its purpose with humanity; and the result will be, as the Scriptures declare, that the time will come when every creature in heaven and earth and eleswhere will be heard praising God and giving thanks to Him that sitteth on the throne and to the Lamb.

Some of Satan's Deceptions.

Satan's influence seems to be limited by the light of truth, the knowledge of the divine plan. Hence those who are his special objects of attack are such as are awake rather than intellectually asleep; especially those who being awake are actively engaged in lifting up the light, the truth, to the people. Looking back we see how Satan especially worked against Christ and the apostles—as Jesus said to St. Peter, "Satan hath desired to have you that he might sift you as wheat." (Luke 22:31.) And again our Lord writes, "The devil shall cast some of you into prison" (Rev. 2:10); and we may reasonably understand that he had much to do with the stirring up of the animosity and prejudice of the Scribes and Pharisees and Doctors of the Law against the teachings of Jesus and His followers, resulting in their death. So also has it been throughout this Gospel age: Satan has actively opposed the light and the children of the light, and assisted and encouraged and co-operated with the darkness and those under its influence. Our Lord not only called him a murderer from the beginning, but also designated him a "deceiver." The Apostle declares that for the deception of the children of light Satan transformed himself into an angel of light, a messenger of the light, the truth. In other words, he affects to be a leader of the Lord's people for the very purpose of misleading them and enthralling them in ignorance, superstition, fear and doubt.

As an illustration it is admitted on all hands by all Christian people that our Lord's teachings led the apostles and the early church to expect His second coming, and that at that time He would establish His Kingdom, in which He would grant them a share, to "sit with Him in the throne," and that by His rule, His dominion, all evil would be subdued and the world of mankind uplifted from sin and death conditions. He did not tell them when these things would be, but merely promised grace sufficient and the guidance of the Holy Spirit in the interim, assuring them that He would be with them in spirit to protect and care for them until He would come again and receive them to Himself. As the years rolled by the Adversary stirred up an ambitious spirit amongst the leaders of the church, suggesting that our Lord's words would be fulfilled if they should gain power in the world and exalt one of their number to be Christ's representative in power, dominion, honor and dignity, and a company of ecclesiastics, bishops, cardinals, etc., to represent the elect little flock—that thus the Kingdom work would and should begin at once. By appealing to their love of honor of men, to their ambition, etc., he succeeded. As a result we have today the great Papal system, whose succeeding popes have claimed to sit in authority and power in the church and in rule over the nations as vice-regents of Christ Jesus—as reigning in

His stead and as His representatives in the world.

In the pope's gaudy vestments we have simulations of the glory and dignity and honor of the Messiah as predicted in the Scriptures. Similarly the robes, etc., of the higher clergy of that system represented the glories and honors of the church associated with Christ in His Kingdom. During the "dark ages" the whole world was made to feel that finally the Kingdom of Christ had come and that His will must be done on earth as in heaven—and papal bulls of excommunication and abrogation of the rights of the kingdoms of earth were thundered at all the monarchs of Europe, and people who refused or failed to obey the mandates of the pope, heretics, were racked and otherwise tortured and burned to death at the stake, because it was claimed the Kingdom and power of the Lord had been established, and all insubordination of every kind was to be put down with all the force that was necessary. We will not say that if the power were granted today similar scenes might be expected from those who claim that papacy is unchangeable: on the contrary, we will hope that, with the advance of general knowledge, Romanism has made advances out of the darkness, ignorance, superstition and persecuting spirit of Anti-Christ, which controlled in the past.

Satan Author of Superstitions.

What we are now noting is that Satan operated to the blinding and deluding of mankind and to the corruption of many followers of the Lord—always to their injury and the perversion of the truth, and in opposition to the word of the Lord. His change of tactics in connection with the Reformation movement is also worthy of notice. When the Lord's spirit stirred up some of His followers for a defense of His Word, and Satan found it impossible longer to continue the gross darkness, he sided in with the reformers, in some measure, not, however, with a view to producing a real reform, but to turn aside the reformation work. Luther, the reformer, was still under some of the delusions of his past education; he still believed that the dead were alive. His rebellion was against corruption in the system, rather than against the system itself; he objected that money could not purchase the release of a soul from purgatory, through the saying of mass or otherwise. He still believed that Christ's Kingdom had come and was somehow represented in the church; he looked about him to see how and where Christ's Kingdom was in the world, and concluded that those governments which accepted the teachings of the Reformation must be God's kingdoms. And thus it came about that while the king of France and king of England and king of Germany and others had erstwhile looked up to the pope as the source of their authority, and under his authority claimed to be kingdoms of God, by and by those princes who accepted the reformers, looked to them for authorization that the people might still recognize their rulers as of divine appointment.

Thus protestant England and protestant Germany continued to stamp upon their coins, as before, that their monarchs ruled by the grace of God—accepting the grace and their authorization as changed from the papacy to the reformers. For instance, when Great Britain was under papal control one of her kings was called to Rome to give an account of violation of some of the pope's rules; and it is a matter of history that for three days he walked barefoot in the snow and at the conclusion was permitted to come into the pope's presence on his knees and to kiss his great toe, in claimed fulfillment of Psalm 2, "Be wise now therefore, O ye kings. . . . Kiss the Son, lest He be angry and ye perish in the way, when His wrath is kindled but little." The pope subsequently placed the crown upon the king's head with his feet as indicating how beneath the pope, how much a vassal was the king. Had the king refused thus to submit, the understanding was that his kingdom would have been given to another, who would have been loyal to the pope as the vicegerent of Christ—reigning in His stead. But after the Reformation, it was Henry the Eighth who disregarded the pope's authority and called upon the protestant bishops of the Church of England to acknowledge his kingship as of divine appointment.

Thus the error was kept alive by the wiles of the Adversary, the delusion was held over the heads of the people, and the Reformation was measurably turned aside—God permitting this the while because His due time for the establishment of His kingdom was not yet. Thus we have it today that all the great governments of Europe, armed to the teeth against one another and between whom wars have waged for centuries, all claim to be kingdoms of God, their coins declaring that their monarchs rule the people as divine representatives. But the whole matter, dear friends, is a delusion of the Adversary, the great deceiver. These kingdoms are not the kingdoms referred to by our Lord and the Apostle, and especially mentioned in our Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven." On the contrary, as the Scriptures declare, "kingdoms of this world," and all under the direction and superintendence of the "prince of the power of the air," the "prince of this world."

God's Will on Earth as in Heaven.

Christian people in general have gotten this erroneous idea that God's Kingdom is already set up, and hence are not looking for the Kingdom of God's dear Son, the kingdom of glory foretold in the Scriptures. In harmony with their erroneous thought they are seeking to convert the world—that there are twice as many heathen as there were a century ago, notwithstanding the great missionary efforts put forth. But even if the heathen were all converted to as civilized a condition as prevails throughout Christendom, how far this would be from the glorious condition which the Lord has referred to in His prayer. Surely God's will is not done on earth as it is in heaven in any place, and hence if the heathens were as good as the best state in the world they would all need converting over again to bring them into proper accord with the Lord.

The ultimate overthrow of Satan was vaguely prophesied at the time of the expulsion of our first parents from Eden, "The seed of the woman shall bruise the head of the serpent." This message was repeated with growing clearness for 4,000 years, the prophets telling of the glorious blessings that would follow the establishment of Messiah's Kingdom upon the ruins of present institutions, and how then the glory and knowledge of the Lord would fill the whole earth and all the families of the earth would be blessed. Through Daniel prophetic pictures representing the history of the world were given, and Messiah's Kingdom was distinctly shown to be that which would ultimately prevail under the whole heavens, a dominion that should not pass away and that would be given to the holy people, a dominion of righteousness.—Dan. 7:27.

Satan's Overthrow at Hand.

Our Lord fully enunciated these same teachings, quoted from these various prophecies, and told of the coming time when by virtue of His death for man's sins He would establish His Kingdom with power and great glory to release the world from the bondage of Satan and sin and death and to grant resurrection to all, the grand and glorious conditions that have been lost through Satan's murderous work in Eden. The cross of Christ, His death as our redemption price, is the very center of this plan; the calling of the church during this Gospel age to be joint-heirs with Him in His Kingdom is the intermediary feature, and the Kingdom itself to be established at His second coming is to be the grand outcome. It is to be the Sun of Right-

eousness with healing in its beams that will bless the world, and properly enough the declaration is made that amongst the first things of the new order will be the binding of Satan for a thousand years that he shall deceive the nations no more until the thousand years are finished.

In a Time of Trouble.

So far from the Lord's Millennial Kingdom being produced by the conversion of the world by human agency, which we see to be impossible, the Scriptures declare that it will be introduced by a great time of trouble, such as was not since there was a nation—no, nor ever shall be. This time of trouble will, according to God's word, result in the overthrow of all present institutions, which are all more or less blended with pride, ambition, selfishness and sin, inculcated by the prince of this world and the methods which he has favored, which trouble will be an awful experience upon the world, and our Lord suggests if it were not for the elect there would no flesh be saved—the social, political, financial, religious elements would destroy each other in anarchy. It will be short, sharp and decisive, for a "short work will the Lord make upon the earth."—Rom. 9:28.

We believe, dear friends, that this time of trouble and anarchy is very near at hand, but we are interested more in the glorious outcome than in the trouble itself. We can lift up our heads and rejoice at the evidence that the Kingdom is very near at hand notwithstanding the trouble by which it will be introduced, knowing that the driving of the plowshare of trouble through the hearts of mankind according to the promise of the Lord's Word will eventuate in a blessing for them, the great blessing, the inauguration of the Kingdom which God has provided for the upliftment and refreshing and restitution of all who will come into harmony with Him. The Lord represents this in one of His parables as the binding of the strong man, Satan, and represents Himself at His coming as being the stronger one who will make him captive, and who represents His second coming as being secretly, quietly, as a thief in the night, unknown to the world, not comprehended by any except those whose eyes of understanding have been opened. Let us then who are hoping to be sharers in the Kingdom be more and more sanctified by the gracious Word of God, and more and more encouraged as we come to a knowledge of what is the real character of God. O, come and let us worship and bow down, let us call upon the name of our God, for His mercy endureth forever.

7:00 P. M.—Praise Service, led by Brother M. L. Herr. 7:30 P. M.—Symposium. Subject, "Love." This subject was treated by eight speakers who were given eight minutes each, the subject being divided into eight parts as follows:

(1) "The Love of God."
(2) "The Love of Christ."
(3) "The Love for God and Christ."
(4) "Love for the Church."
(5) "Love in the Home."
(6) "Love for Neighbors."
(7) "Love for Enemies."
(8) "Love, the Sum of all the Graces."

BRO. S. J. ARNOLD

BRO. C. B. RAYMOND

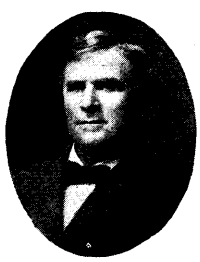
BRO. L. W. JONES

BRO. C. A. OWEN

BRO. C. A. WISE

BRO. GEO. DRAPER

BRO. W. H. LEWELLIN



BRO. J. P. MARTIN

"The Love of God," by Brother C. A. Owen, of Indianapolis, Ind.

Dear Friends, I wish to read first a few verses from John 3:14-16: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

I remember quite well, dear friends, years ago, before God had manifested His love to me in that fullness in which I now apprehend and understand it, I was accustomed to look upon God as some grand person so far off, whom we must love as a duty. I was taught with the rest of you that God had designed or put into execution a plan whereby the vast majority of mankind would be consigned to external torment and a little handful of people, more fortunate, would go to heaven, and have a grand, glorious time throughout all eternity. In this view of the matter, I learned to look on the Lord Jesus Christ very tenderly, I looked upon Him as a mediator that stood between me and an angry, outraged God. I loved the Lord Jesus Christ naturally because I saw that He loved me. Now we

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have learned that the Lord Jesus Christ was only an instrument in the hands of Jehovah, carrying out the Heavenly Father's glorious plans and whatever the Lord Jesus did, and whatever He suffered was a manifestation of the love of God for us. I love to think that I am an object of the Heavenly Father's love. Another thought which seems to be quite prominent in the minds of many Christian people today is this: That God so loved the world that whosoever believed in him might not perish but have everlasting life. But all of a sudden for some reason or other, according to the harshness of their creeds, God quit loving the world. It seems that when He gave His only Son to die for us it bankrupted not only His mercy, but His love; but I am glad to know that God has said that He is the same yesterday, today and forever; that He does not change. God loves the world today just as well as He loved the world when He gave His only begotten Son to die for us all.

Another passage of Scripture we find in the 4th chapter of 1st John, as follows: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Doubtless there was one day, at least, since time began that heaven was in mourning; the sun was darkened when that wonderful manifestation of God's love was given to men, and His willing and obedient Son carried out his part of it upon the cross. This was a wonderful love.

Another Scripture: "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." (I. John 3:1, 2.) Behold what manner of love the Father hath bestowed upon us, the Church, that we should be called the sons of God, heirs of God, joint-heirs with our Lord Jesus Christ, in that glorious kingdom that is coming, when Christ and His Body, the Church, shall go forth on missions of love, bringing blessings and leading by gentle steps back to the likeness of God along that glorious Highway of Holiness the whole human race, all who will. "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life."

"The Love of Christ," by Brother S. J. Arnold, of Dayton, Ohio.

WHEN our Saviour was here the Jews came to Him and said: Show us the Father and it sufficeth us. He said, Have I been so long with you and yet you have not seen the Father?—signifying that He was the very expression of the Father, and His love was equal to the Father's love. The love of Christ is not found in what Christ said or in what He thought or in what He said He would do, but the love of Christ is proven by actual demonstrations, in that which He did, And the first act in the love of Christ is found in that which it did for the lost and ruined world, in that He once was rich, higher than the angels, the great instrument of the heavenly Father in the creation of all things, but He humbled himself, was made lower than the angels, leaving the glory which He had with the Father before the world was, and the only request He made was, Glorify me with the glory I had with thee before the world was. Therefore we prove that the great love of Christ consists in the great sacrifice in giving up the glorious condition He had with the Father before the world was and becoming poor, therefore the Scriptures say He was made in the form of a servant. But the love of Christ does not consist in this alone; but the love of Christ consists in this: the Saviour says, Greater love hath no man than this that he lay down His life for his friends, but Christ died for his enemies. Not only did the Father's love consist in giving the Son, but the Saviour's love consisted in His willingness to carry out the wishes and desires and the plans of the Father, and therefore we read the statement, "I delight to do thy will O God." Therefore in this, consists the proof of the great love of Christ in His willingness to lay down His perfect humanity as the sacrifice for the sins of the world. Christ's love does not stop at this; it only begins. When we begin to realize and study the position our Saviour occupied as a perfect man among sin-cured humanity and how in His perfection he could realize the fallen condition of the race, we can just then begin to imagine wherein consisted his love.

"The Love for God and Christ," by Brother C. B. Raymond, of Muncie, Ind.

OUR brethren have been telling us about the love of Jesus which is perfect, and the love of God which is perfect, and I am now asked to speak to you a few minutes of the love which we have for God and for Christ. It is not a perfect love yet, but a love which we are striving to make perfect—a love which we are hoping to build up into a perfect love. We have, as our pattern, the love of our Heavenly Father and the love of our dear Redeemer. We have these two perfect expressions of perfect love as examples. "If a man say that he love God and hateth his brother he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This brings me to say, dear friends, that our love for God and our love for Christ will be the measure of our conception of what God is and what Christ is. We do not love God because of our fear of Him; we love God because we have a clearer view of Him than we once had; because we have a clearer view of His great work as exemplified in the work of our dear Redeemer, of which our brother has been speaking. We love God because we cannot help it; we love Him because His character is so loveable; because His character is so good and so great and so high, so pure, so lovely and so perfect that it begets in us a love for Him. And we love Christ for the same reason.

Our Brother Russell pictured Satan to us this afternoon. I think that was a little the best picture of Satan I ever saw. Now, then, our love for God will be measured again by the correctness of our view of what Satan is; the more we see just what Satan is and does, the more are we bound to love God. We see the awfulness of Satan's character and we contrast with that the perfection of our heavenly Father's character and the character of our dear Redeemer, and so we love them all the more. Our love for God and Christ will be shown by our **thoughts** and **words** and **actions.** But I want to use it in the reverse order. First of all, our love for God will be shown by our actions, our deeds. We do things sometimes, as we say, before we think; and there is a sense in which that is true. You and I can regulate our deeds better than we can regulate our words. We ought to become more perfect in the sight of people by our actions than we could by our words. Then we can regulate our words better than we can regulate our thoughts. Put it the other way: you and I think a great many things we would not say; we say too much, but we think a great many things that we would not say at all. We say words that we would not put into action. People talk a little more than they do good or bad. We think worse than we talk. There is more in the talk than there would be in the action; there is more in our thoughts than we would always speak.

"Love for the Church," by Dr. L. W. Jones, of Chicago, Ill.

DEAR FRIENDS, this is a peculiar place for me, and I was thinking about the children of Israel as they were about to enter the land of Canaan. They sent up some spies to investigate the land, they came back bringing a report, with the exception of two, of great giants that were up there, beside whom they felt like grasshoppers, so here in this convention among Brother McPhail and Brother Owen and the other Pilgrim brethren, I feel like a grasshopper among giants.

My portion of the topic this evening is "Love for the Church." Who is the Church? We read in Psalms 50:5, prophetically, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." These constitute the Church; they are the Saints that have made a covenant by sacrifice. I wish to call your attention further to the 22nd chapter of Matthew (verses 37-39), "Jesus said unto him, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." You see there is a different kind or a different degree of love, and that is the point I wish to bring out, that **our love must be appropriate to its object.** Every true Christian has within himself love in its complete sense. Each one has these various elements of love developed to certain degrees. We all have love for God, and love for our neighbor and love for our brethren and love for our enemies, but it must be developed and tested; as our dear Brother Arnold said, our love must be manifested by actual demonstration. So we see these various degrees of love that we have.

Now Jesus spoke again in the 13th chapter of John, verse 34: "A new commandment I give unto you, that you love one another; **as I have loved you** that you also love one another." Now you see **there** is a still different degree of love. We are to love God supremely, with all our heart and mind and soul, and our neighbor as ourselves, and now in the New Commandment, given to those who have made a covenant by sacrifice, we are to love as Christ loved us. He has given us an example as to the way in which we are to love one another. We are to love one another more than we loved our neighbors. We are to love one another as Christ loved us. His love was tested; it was manifested by an actual demonstration upon Calvary, as we have seen.

In Gal. 6:2, we are told how we may do this: "Bear ye one another's burdens and **so fulfill the law of Christ.**" Now this law of Christ is loving one another as Christ loved us. This consecrating, sanctified, sacrificing class are the ones who are called to run in this race course for the mark of the prize of the high calling of God in Christ Jesus. Unlike the Grecian race course in which only one could win the prize, in this great race course we can all win the prize, and we will get to the mark quickest by bearing one another's burdens and thus fulfilling the law of Christ.

"Love in the Home," by Brother C. A. Wise, of Indianapolis, Ind.

BROTHER JONES said he felt like a grasshopper among giants; I feel like another grasshopper, and not even half grown.

I think the three sweetest words in the English language are: God, Country and Home. And there is an endearing thought in the word "home." But there are a great many things that would constitute the home. A large house does not constitute a home in any sense of the word, for almost invariably in large houses there is a skeleton in the closet, and that skeleton prevents the love of God and the love of Christ dwelling with the inmates in that home. We generally find the love of God dwelling in the small home. I think of the love that was in our first home, the Garden of Eden, and then I think of the great home, by and by, when all will be made perfect in love. Can you in your mind's eye think back to the beauty and harmony existing in the Garden of Eden before sin entered that beautiful home? And then can you look forward to the time when the whole world will be gathered into Paradise—the new home? And this will be the work of the Church during the thousand years, lifting up and blessing all the families of the world and leading them gradually back to the home land. And that is why we are gathered here today, in order to get strength and to help us to make our calling and election sure so that by and by we shall be among those who shall lift up and bless all the families of the earth and bring them back to their home land.

What made Christ love to go to the home of Mary and Martha? Because there was love there. Don't you love to go to a home where the love of Christ dwells?

In order that the love of God may dwell in our homes, there is a certain responsibility resting upon each member of the family. Paul speaks about that when he says, "Submit yourselves one to another in the fear of the Lord." Now do you suppose that the love of God could dwell in the home where the husband, who professes to be a lover of the Lord Jesus Christ does not heed this admonition? This love of God does not mean that the husband shall be the boss in any sense of the word. Where the love of God dwells, the husband will not manifest the spirit of bossism, but just vice versa. There is also a great responsibility resting upon the wife. As the Apostle says, "Wives, submit yourselves unto your husbands, as unto the Lord." (Eph. 5:22). And again, "Husbands love your wives, even as Christ loved the Church and gave himself for it." Husbands, are you doing that? Or are you doing the reverse? When you get home from your daily labor in the evening and get your supper, do you get out your paper and commence to read the news and forget the fact that your wife has been doing her thousand little things that come to her every day, instead of assisting her a little in her work? Then the Apostle says, "Children obey your parents in the Lord, for this is right."

"Love for our Neighbors," by Brother George Draper, of Verdon, So. Dak.

OUR subject is an inexhaustible one. While we have been talking about this wonderful subject for twelve years, we can truthfully say that we have learned more about it since we have been in this convention than we ever knew before. One dear brother said he learned more about Satan today than he ever knew before. I can say that I have learned more today about love than I ever knew before.

We see, dear friends, that love for our neighbor means a great deal. I call your attention to two texts of scripture concerning this particular kind of love. I think, until I heard the beautiful lesson this morning, I did not know how to diagnose my own case very well. I remember a few years ago, our dear Brother Hay was in South Dakota, and I was on the verge of despair. He gave a wonderful lesson on the subject of love and every word he said discouraged me more than ever before, for it showed me exactly where I was, and I said to Brother Hay that, according to the Scriptures I must love my neighbor as myself, and I am going to make a clean confession: I have a neighbor that I do not love. Brother Hay said to me, I want to ask you a question. Do you hate that enemy? Would you do him an injury if you had an

opportunity? Do you have any desire to do that? I said, No, I have no desire to do him any injury. Would you do him good, if you had an opportunity? For instance, if you had an opportunity to place the truth before that enemy, would you do it? Why yes, I said Brother Hay, I am sure I would lay down anything in this world if I could put the truth in front of that man. He said, You don't hate him as much as you thought you did.

Brother McPhail last year brought this thought to my attention very forcibly. We read that there was a lawyer came to Jesus one time and said, Lord, what shall I do to inherit eternal life? You remember the answer of our dear Redeemer was, thou shalt love the Lord thy God with all thy heart and mind and soul and your neighbor as thy self. And then he asked the Lord who was his neighbor. And you remember our Lord's explanation. Someone has suggested that the priest passed by on the other side because the man had already been robbed and there was nothing for him to do. But we all recognize who the neighbor was. And the Lord said, go thou and do likewise. What did He mean by that, dear friends? To our understanding, He meant just exactly in the same terms that we should do good unto all men as we have opportunity. If we love our neighbor as ourselves, as our dear Brother McPhail has explained, we will do just as much for them as for ourselves and no more. If we did more, we would love our neighbor more than ourselves. We should not love our neighbor as much as we would love God. So we need to keep before our minds this love and we will be able to comprehend more fully and not be discouraged along this line.

"Love for our Enemies," by Brother W. H. Lewellin, of Indianapolis, Ind.

THE words of our dear Lord and Master are these: It is written in the law, thou shalt love thy neighbor and hate your enemy. But I say unto you, love your enemies, do good unto them that persecute you and despitefully use you. This brings us first of all to the question, Who is an enemy, and secondly, what is love? An enemy, as we understand it, is one who would do us an injury, physically or otherwise. On the other hand we have had presented to us the various phases of love. By these we can clearly see that love is not simply emotion, and that all emotion is not love. Love therefore is a principle and we must recognize it as such before we can clearly understand the words of our Lord to love our enemies. This love is the very height of the grand pyramid of love which we are building up in our own characters, and which we hope to attain and be like our Lord and Head.

As has been presented, love for our enemies is that love which pities. Love for an enemy which would do that enemy good rather than to do him evil. Love for an enemy is that love which is constantly on the watch for an opportunity to say some word of kindness or to do some gentle deed that might win the heart from that of an enemy into that of a friend, and perhaps thereby win such an one from darkness and despair into the glorious light and liberty of the gospel of Jesus Christ. Such should be the love of every child of God. We have heard often of the love for the brethren, we have heard of love for God and Christ, we have heard of the great love of God for mankind, and we realize how easy it is for brothers to love one another—we have seen so many things during this convention that we conclude it is next to impossible that brothers would not love one another, even as they loved Christ; but the love also that we want to attain is the love that Jesus referred to in the above text, "Love your enemies, bless them that persecute you, and pray for them that despitefully use you."

"Love the Sum of all the Graces," by Brother J. P. Martin, of Columbus, Ohio.

I MAY as well confess that this is another grasshopper. I know that you will agree with me that Love is the Sum of all the Graces. Brother Owen has talked about some of these graces, and Brother Arnold talked about some of these graces, and Brother Raymond talked about some of these graces, and Brother Jones talked about some of these graces, and Brother Wise talked about some of these graces, and Brother Draper talked about some of these graces, and Brother Lewellyn talked about some of these graces. So here is the sum of them. Now, I would not need to say another word about it and I would have performed my duty.

The sum of all graces is **Love.** Why? Because, God is love. When we talk about graces, that means favors. Now when the Lord created this planet and the race on this planet, that was one favor; then when he concluded he would make himself acquainted with that race, revealing to them his great character, that was another favor. And then when the race fell into sin, as a result of Adam's transgression, we have been told by the brethren how God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. Our Lord Jesus tasted death for every man, as we read. You have never tasted a death, and I have never tasted a death. For when we came into this world, we came full of death already. And when our Lord went away He gave to His Apostles, and we from the days of the Apostles down to now, the privilege of becoming members of the Church of God—another wonderful favor. And we learn that the sum of that all is love. Love is beaming in all of your countenances. Love is filling all your hearts; we have been talking about love; we have been singing about love and preaching about love ever since we have been here. And when you go home you will be talking about love to those who were not privileged to be with us here, and if I am not greatly mistaken, we will be talking about it until the next convention; and then you will go there to get some more love.

Love Feast

AT the conclusion of the Symposium, Hymn No. 23 was sung, followed by a prayer by Brother Owen, and thereupon Brother Russell addressed the Convention as follows:

We thought best to close with this feature of the Convention this evening, because we were informed that quite a number of the friends would not be able to remain over beyond Sunday night. On this account we have thought best to have our Love Feast this evening.

We are glad to have had the various testimonials along the line of God's love and Christ's love, love for the brethren, love in the families and homes, love for our neighbors, love for our enemies and love the sum of all the graces of the spirit, which we are obliged to cultivate if we would be copies of our dear Lord. We have enjoyed these together. We trust that the thought of love may be prominent in all of our hearts as we go to our homes. We trust that as we are at our homes, this message of love, which is the great message God has sent to us through his Son, speaking peace through Jesus Christ, will be more

and more recognized as the message of God.

It is true, indeed, that God does tell us of other things in His Word; it speaks of His justice, and of all His various attributes, but this one thing of love is made the most prominent thing in the whole Word of God, and especially so when we were informed that God himself is love. And if we are to be made copies of God and copies of His Son, it means that you and I must have this grace of God, this love of God shed abroad in our hearts. Therefore, all the meekness, gentleness, patience, long suffering, brotherly kindness, all of these things, as we seek to have them in us and in our words, thoughts and doings, day by day—all of these are so many elements in us. And in proportion as we can get our hearts and lives rounded out with this love, in that proportion will we be copies of God's dear Son. He was the perfect exemplification of all of these graces.

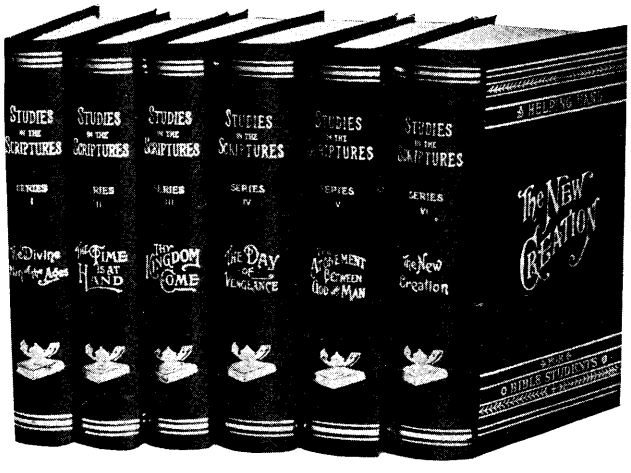
Now, dear friends, we come to the Love Feast, and we will have some of the representative brethren come forward. First we will ask all the regular Pilgrim brethren to come forward, and next we would like to have the elders of the Indianapolis Church come forward, and next we will invite all of those who are regularly chosen elders of any congregation of the Lord's people anywhere to come forward, and next all of the regular colporteurs.

(The five Pilgrim Brothers stood immediately in front of the platform, each holding a plate of bread, and on either side of them stood elders of the Indianapolis congregation. Back of the Pilgrims was a long row of brethren—the elders from the various congregations. Then in front of the Pilgrims and facing them was a long row of brothers and sisters—the regularly appointed colporteurs. Between these rows all the congregation passed, shaking hands with all and breaking bread with the Pilgrims.

Thus closed this part of the best convention with one of the grandest and most impressive Love Feasts ever held).

Colporteur Day. Monday, June 17, 1907.

This entire day was given over to the Colporteur work, listening to the various experiences and considering the ways and means of extending the work. At 11:00 A. M., Brother Russell addressed the Convention in substance, as follows: Subject, "Ambassadors for Christ."



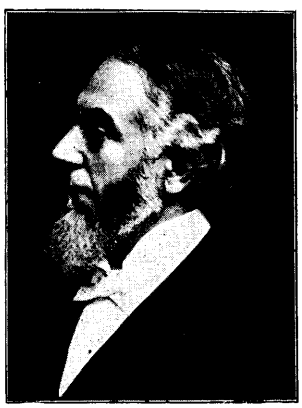
THE Apostle tells us in II Corinthians 5:20 that we are Ambassadors for Christ, and I was thinking of what that signified in many respects. How wonderful an honor it is that is conferred upon us of being the Lord's Ambassadors, the Lord's representatives. Phrenology tells us that while the majority of mankind have large approbativeness—that is, a desire to be thought well of by others—comparatively few have large esteem—large appreciation of themselves and their abilities. This lack of self-esteem is a hindrance to many people of the world as respects their progress in life; undervaluing their mental and physical qualities and powers they never aim high enough; consequently never attain to their grandest possibilities. But for the Christian, a deficiency of self-esteem is a very valuable trait. It restrains him from pride and worldly ambition, and too great self-consciousness, all of which qualities would be serious hindrances to him as a child of God under present conditions. It is to his own advantage to feel his own littleness, his own unworthiness. This helps him with veneration to look up to God, the great Giver of all good, and to feel his need of and to accept the mercy of God, so freely provided in Christ Jesus. More than this, the assurance of God's Word that the follower of Jesus is accepted as a child of God, an heir of God and joint-heir with Jesus Christ his Lord, is so astounding a proposition, and implies so great honor now, and especially by and by, that any one possessed with large self-esteem would be very apt to become proud and boastful under such favors, much honors, such testimonies of divine favor as are promised to the called, chosen, faithful. The Scriptures abound with admonitions along these lines: that the Lord's people must be very humble, must feel their constant dependence upon the Lord, and their own insufficiency, so that they will look to him in every matter, in every interest, in every affair for guidance, realizing their own insufficiency, their own imperfection. On all such the Apostle urges, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time; for the Lord resisteth the proud, but giveth grace to the humble."—I Pet. 5:6.

Another Side of the Question.

We have often considered this side of the question and wish always to keep it before our minds; but at this time let us examine the other side of the question and note that many of the Lord's people are hindered from making the best use of their consecrated time because they have not fully appreciated the possibilities before them, and because they have not rightly estimated their own value as servants of the Lord, or, as the text states the matter, as the "Ambassadors for Christ." We are not desirous of raising any in their own self-esteem, but we are desirous of placing before the minds of all of the Lord's people the fact that, however lacking they may be in those qualities which would be highly esteemed amongst men, nevertheless through Christ they have been accepted into God's family, and have been commissioned by the Lord to serve Him as His ambassadors before the world for the remainder of their present lives. From this standpoint the very humblest of the Lord's people, however insignificant of themselves and however willing to admit their own littleness, should consider the honor, the dignity, the responsibility of being the representatives of the King of Glory—the King of the universe. What higher honor or station could be imagined, and how surely a proper appreciation of this honor conferred upon us by the Lord will tend to lift us to new conditions—new thoughts, new aims, new endeavors—all in line with our ambassadorship.

At Washington, the Capital of our nation, reside representatives of all the civilized governments of earth—some ranking higher and some lower according to the

dignity, greatness, civilization and power of the country they represent. Thus the ambassadors representing Great Britain, France, Germany and Russia rank higher than those representing Persia, Spain, Holland, etc. Each of these representatives has a manhood of his own to be appreciated, but his personal qualities and powers individually are all insignificant, swallowed up by his official standing—by the value, the greatness, the honorableness of the nation which he represents. And this is the illustration which the Lord through the prophet gives us; the world through original sin has fallen into a terrible condition of distress, mental, moral and physical; the prince of this world has taken captive many through ignorance, superstition and weakness; the great King Almighty has arranged to have mercy upon mankind—has provided a Redeemer who shortly, with His glorious bride, the Church, is to usher in the glorious Kingdom for which we are taught to pray, "Our Father who art in heaven . . . Thy Kingdom come, Thy will be done on earth as it is done in heaven."



PASTOR C. T. RUSSELL

Meantime the great King is selecting the bride class, to be joint-heirs with His Son in that Kingdom; and instead of using forced judgments in order to test mankind, He is using what to humanity may seem to be the foolish method of preaching, telling, inviting. And he assures us that His message is so wisely arranged that it will secure the proper number suitable to be His very elect, and that "none of the wicked shall understand." (Dan. 12:10.) It is under these conditions that we have been called, and that we are authorized to make known to whomsoever has ears to hear that Jehovah God is now electing the little flock to be the bride of Christ. While informed that not many wise, noble, learned, great or mighty are chosen to be God's mouthpieces in this matter, and His ambassadors, we are thus privileged—so many as themselves have heard and accepted divine grace and come into consecrated relationship to the Lord. O, how wonderful this privilege of being ambassadors for Christ!—speaking in His name—representing Him and the heavenly Father and the great plan of God now only in its incipiency, but shortly to be thoroughly outworked during the millennial age for the blessing of all the families of the earth who have a will to know and do the Lord's will.

"The World Knoweth Us Not."

Referring to these ambassadors the Apostle says: "The world knoweth us not, even as it knew him not." (I Jno. 3:1.) Nor are we authorized to parade our ambassadorship before the world; rather we are to remember the Master's words, "Cast not your pearls before swine," and to remember that few will be able to comprehend our message in the full and that it is the Lord's will that we should be wise as serpents and harmless as doves, as His representatives in the world, giving no offense either to those who have the hearing ear nor to those who lack the ear and whose eyes are blinded by the errors and delusions which the adversary has so freely introduced amongst men that the whole world is said to be deceived by him. When the kingdom shall have come we are assured of the Lord that Satan shall be bound a thousand years and deceive the nations no more until that period be finished.

It is amongst themselves, therefore, that the Lord's ambassadors are recognized—you, all who have the ear to hear or the eye to see should be able to recognize these ambassadors from the heavenly King. They should be able to discern the difference between these and mankind in general, and, as the Apostle says, they should so behold our proper living as to glorify God on our behalf—to recognize that we are actuated by a different spirit from that which operates in the world in general; that instead of loving sin we hate it, instead of being moved in all our affairs by wickedness we are striving against such tendencies, moved by the spirit of love, generosity, kindness—the spirit of our Master, the spirit of our King, whom we represent as ambassadors. Not only should our message be recognized as good tidings of great joy ultimately for all people, but, as the Apostle declares, we who bear the message should be recognized as God's peculiar people, zealous of good works, or, as he again says, we are to be living epistles, known and read of all with whom we have contact; and the intimation is that these epistles of our daily lives should so corroborate the good tidings which we declare that the world would take knowledge of us as God's ambassadors, that all having an ear to hear would be influenced to give heed to our message.

English Ambassador's Salary $60,000.

It is said that the present representative of the British people at Washington receives a yearly salary of $60,000. Assuming that he is not expected to labor more than eight hours a day this would mean more than $20 per hour as his government's valuation of his time—more than $5 for every 15 minutes. We do not know the value the gentleman places upon his own abilities—whether he has large self-esteem and thinks he is not sufficiently paid and that his services are worth more, or whether he has small self-esteem and feels that he is being paid more than his services are really worth. No matter—we have his government's estimation of the value upon his time, and it becomes his duty to seek to measure up to this estimate, to use his time to the very best of his ability in the interest of his name and his kingdom. We, as ambassadors for the King of kings and Lord of lords, hold still more responsibility and a still more dignified position, and well does the Apostle say, "What manner of persons ought we to be in all holy living and godliness." (II Pet. 3:11.)

Neither is our pay inferior, rather it is superior. Our King has not fixed for us an annual or quarterly stipend, He has merely promised to the faithful ambassadors that in the present time their "bread and water shall be sure," that "no good thing will He withhold from those who walk uprightly," and that "your Father knoweth what things ye have need of." (Isa. 33:16; Psa. 84:11; Matt. 6:8.) We are even distinctly told that in the present time our supplies and rations may, according to a worldly standpoint, be small, and that therefore we must mainly glory in the things that we hope for, the things to be attained at the close of our services. But, oh, what riches of grace are in reservation for them that love God!—things that eye hath not seen nor ear heard, neither hath entered into the heart of man; honors and dignities which at present we can but imperfectly imagine—that we shall be like our Lord, spirit bearings, sharing His glory; that we shall sit with Him upon His throne; that we shall be associated with Him in His great work of the millennial age in blessing, judging, correcting in righteousness, disciplining and uplifting the world of mankind, bringing them back to God, blessing them thus with the great promise made to Abraham, "In thy seed shall all the families of the earth be blessed." To set at rest every doubt or question respecting God's rewards—which at present we could not grasp—the Lord has declared through the Apostle that "while it doth not yet appear what we shall be, we may know that we shall be like him, because we shall see him

as he is." And again the Apostle declares, "All things are yours, for ye are Christ's and Christ is God's." (I Jno. 3:2; I Cor.. 3:21.) So, then, the British ambassador's reward is very insignificant in comparison to ours, even as his king and the government which he represents are inferior to those for which we are ambassadors.

"Redeeming the Time."

Our King has placed us here as His ambassadors under peculiar conditions: (1) "We must provide things honest in the sight of all men," we must provide for our earthly needs under our Lord's supervision, and must do it in an honorable, upright manner, that all might be able to approve as just and right. (2) We "must provide things decent" (not elaborate, not showy, not expensive, but decent, is the command from the King). (3) We must provide for our own; those dependent upon us for life's necessities must not be neglected, must have also things decent, honorable, things honest; but not things expensive or costly or foolish.

Under these limitations the ambassadors find that a considerable proportion of their available time is consumed necessarily upon earthly things; every ambassador who feels the dignity of his call, his relationship to his King and government and the responsibilities of his appointment and who has hope respecting the future rewards, must feel that his main business in life is his ambassadorship. And many of these ambassadors would feel distressed to lose from their work as ambassadors the time necessarily devoted to fulfilling these commands of our King respecting our earthly interests, were it not that He has put these matters upon us as a command, and assured us that, done as unto Him, these things necessary for our earthly comfort and sustenance will be counted in as a part of our stewardship and ambassadorship. Nevertheless our King indicates to us most clearly that in making this arrangement, by which we shall care for earthly interests that devolve upon us, He intends shall demonstrate whether we love the earthly things or whether our hearts are mainly centered in our office as ambassadors of our King—putting the King's business first.

Those who waste time and energy in earthly show and foolishness, and give merely the fag-ends of time, influence, strength, etc., to the work of the embassage, show that they have not the interests of the Kingdom properly at heart; and the King has intimated that with such He will not be well pleased, and that they shall not sit upon the throne, even though finding them loyal at heart by certain tests He will ultimately give them some place in His future service. The conditions which He has arranged, He informs us, are specially adapted to the testing of the hearts, the intentions, of these ambassadors. Amongst them was a great example, the King's Son, and following Him were other noble examples, the Apostles, etc. These all—estimating the things of this present life as but loss and dross, unworthy of comparison to the things of the Kingdom—were willing to take joyfully, gladly, the incidental sacrifice of many earthly conveniences and comforts that they might have a share in the great work of proclaiming the message of the King to all who have ears to hear and hearts to appreciate. With these the sentiment is not how much can I shirk my privileges and obligations as an ambassador, how much can I have and enjoy and hold of the things of this present life, how much dare I use upon myself and family without offending the King and risking too greatly His displeasure and the loss of the crown—but, on the contrary, with these the question is, how can I best arrange all my affairs as to be able to give to the Lord and His cause the most and the best of all I possess of time, influence and talent. Speaking of this class the Apostle says, "Woe is me if I preach not the Gospel." My ambassadorship is my chiefest joy every day, and everything which would hinder it would be far from pleasureable.

This same Apostle assures us that he counted all earthly things as loss and dross in comparison to the heavenly things, and God's rich promises point out to us that we should be continually, every day, striving to redeem the time. To redeem is to purchase back, and we get the thought that the world and its affairs, ourselves, our families, and our real or fancied needs and cravings, appetites and desires would really take up all there is of time and more, too. But, says the Apostle, we who are ambassadors for God should ask to redeem the time, to buy it back—to give up something else in exchange for it. We should be willing to give up certain luxuries or cravings of appetite or pleasures of the eye and pride of life and everything, not only those things displeasing to God, but to give up things that are right enough in themselves, but which are now hindrances to our ambassadorship, hindrances to our fulfillment of our covenant with the Lord. Our real necessities are comparatively few. How simply we could live—how simply many of the world do live under stress of their conditions. How much of our time could we redeem or purchase back if we were willing to sacrifice some of the luxuries, comforts, social amenities, etc., etc.

We are not seeking to lay down any fixed rule—no one has a right to do that but the King, and He has not done it, and has not authorized others to do it. All of His ambassadors are free to use their consecrated time according to their consecrated judgment of what would be pleasing to the Lord and honoring to His name. We are only pointing out what would be the extreme possibilities—how simply we might live, how little time our arrangements might require, and how much time would remain for our work as ambassadors. But our moderation must come in as our Lord directs through the Apostle. We must remember our covenant in respect to our dress, in respect to our food, lodgings, etc., and must strive to have these things so decent and so moderate that the world will have no proper cause for shaming us and our King. Then, too, we must remember that all that we might do as respects ourselves alone may not be done when others are concerned with us who do not view the matter in quite the same light. The ambassadors of the Lord, therefore, must take as wise and moderate a course as they can, continually seeking wisdom from on high, but continually remembering also the general tendency of the world, the flesh and the adversary to consume all of their time and their energy and talents upon earthly things. Opposing these influences is a large part of the overcoming which these ambassadors must accomplish in order to make sure a place in the high calling, the Kingdom.

"Knowing that the Days are Evil."

The Apostle refers to this very tendency of our times. The pride of life and desires of the flesh never had so deep and broad an influence over the minds of the majority of mankind as they have at present. The increase of wealth, the comparative cheapening of luxuries, and the fact that these are becoming almost necessities, together with the growing ambition of our neighbors and friends—all these things appeal to us and strive to get from us precious moments and talents, opportunities and influence, which as ambassadors for the great King we feel we ought to be rendering to Him and to His service. The test is upon us; if we yield to the spirit of the world it means a corresponding loss of favor with our King; and if loyal to our King and our ambassadorship, it means that the world will think of us as foolish. As the Apostle says to himself, "We are counted fools all the day long," and as our Lord said, "The world will cast out your name as evil," and "whosoever will live godly in this present life shall suffer persecution"—if not physical persecution, then a persecution of a more refined character, ostracism and sometimes boycott. He that

endureth to the end faithfully, the same is to receive the crown of life.

Properly Valuing Our Time.

Assuming that eight hours out of every 24 is necessary for sleep, that two hours are necessary for eating, and that one hour more is necessary for the care of our persons—washing, dressing, etc.—we have left 13 hours out of which the demands for daily labor for things needful varies from eight hours to 12. As a matter of fact, the time we have to render to the Lord our God as His ambassadors and representatives before men is very limited—with some more, with others less—and this limited time is usually scattered throughout the day, some of it consumed in going to work and returning, some of it in other ways. When we look at the matter from this standpoint we see the reasonableness of the Apostle's exhortation that we should redeem the time—that we should buy it back, and we should value every spare moment possible to be used in our higher work, the spiritual work, as ambassadors for our Lord and King.

If the time of the British ambassador is worth $20 per hour, is not our time spent as ambassadors for the King of kings and Lord of lords worth at least as much? Yea, it is worth far more, but let us reckon it on this basis. If we do—if we recognize every 15 minutes as worth $5 in connection with our heavenly ambassadorship, we may be sure that little of our time would be spent foolishly, in foolish talking and jesting, in foolish acts or foolish thoughts or foolish reading. Such an estimate of the value of our consecrated time will mean a careful husbanding of every moment, every opportunity to do and to be, and as ambassadors to speak, for our King.

"Lay Up Treasures in Heaven."

After this manner we shall be laying up treasures in heaven, and feel that in buying back moments and hours from worldly matters, social frivolities and various time-killing devices, we are getting an excellent bargain. Can we not all grow rich in these heavenly treasures much more rapidly in the days to come than in the days that are past? Will not this thought be with us to the end of life's journey—that we are ambassadors of God, that our time is valuable, that He is proposing to pay the faithful exceedingly and abundantly more than we could have asked or thought; and that, even aside from the pay, ours is a most pleasureable privilege—to testify on behalf of Him who loved us and who bought us with His precious blood, and who has adopted us into the family of God and made us heirs of God and joint-heirs with Christ in the glorious Kingdom?

"Colporteuring and Sharpshooting."

Now all of this is in line with our Colporteur work and Sharpshooting. You have noticed that we have been obliged lately to make a little distinction between the Sharpshooters and the Colporteurs. We have tried to make this plain in the **Watch Tower**, but seemingly it is difficult to make it plain; some seem not to catch the thought, so I will give it here again. A sharpshooter is one who simply sells or introduces the Dawns to his friends and neighbors, and that is what is considered to be what anybody may do without being supplied with any teriitoy for regular Colporteur work. But a regular colporteur, whether he gives a half a day in the week or whether he gives the entire day all through the week and does regular colporteuring from house to house, from district to district, and from street to street—that is a regular colporteur. Now, what was the difference? There are some dear colporteurs who have families and who say, We can give two hours a day, Brother Russell, and you would be astonished how many there are all over the country who have been working along this very line that I have been speaking of, that they are ambassadors, and saying to themselves, How much time can I redeem, buy back, from the cares of life, and from the things that are pressing themselves in, in the way of style and luxury—how much time can I get back from these things that I can use in the service of the King, on behalf of the brethren who are still in Babylon and in darkness? Now some of these are spending a couple of hours a week and others are using maybe two hours every day, etc. We count these all regular colporteurs, even if they are not giving all of their time to the work. We used to think of those only as regular colporteurs who spend all of their time in the work, but we have been obliged, as the zeal for the cause has spread amongst the people of the Lord, and as they wanted to engage in this service, to include others in this colporteur list, those at various times who give an hour or two, or a day or two in the week; they are all to be counted in, therefore, and all do regular work, although some might do more than others.

"Appreciation of the King's Business."

Now in proportion as this appreciation of being ambassadors for Christ grows, the Lord's people everywhere are getting awake to the fact that in some way they must be about the King's business, and that if they are not now anxious to be in the King's service, they will not be in the King's employ as His special messengers by and by. Those who will reign with Him, who will share His glory and do the great work of the future, are those who are being tested in the present time. Those showing a love for the truth while it is in disfavor are the ones who will be given a position and an opportunity for showing their love when the truth shall be in favor, when all shall recognize it from the least to the greatest, and when every knee shall bow and every tongue shall confess. It is these who are not merely in a doleful way, but with joyful hearts, saying, Allow me, O Lord, the privilege of laying down a little of my life in thy service. I delight to spend some of my time and strength in the service of the brethren and the Church. They are the ones, dear brethren and sisters, referred to by our Lord when He said: "They shall be mine saith the Lord in that day when I make up my jewels." They will constitute the jewel class, they that have made a covenant by sacrifice, and not only have made the covenant, but are carrying out the sacrifice.

So then, dear brothers and sisters, we are merely wanting you to see something of the grandeur, something of the nobility of our calling, of our privilege—whether it be as volunteers to scatter the tracts, or whether it be as colporteurs to take the books around and introduce the matter to the public, all seeking to find the wheat. It is all honorable business from God's standpoint. Never mind what the world thinks. It is a matter of whether you are going to mind what God thinks, or mind what the world thinks. He who minds what the world thinks will not be pleasing to God, and he who minds what God thinks will not be pleasing to the world. You cannot serve God and mammon. That is fully set forth in our Master's words, and you and I, dear brothers and sisters, have said it to ourselves, and told the Lord so, too, and we symbolized it in our baptism also, that we would be dead to the world, that we might be alive to God through Jesus Christ our Lord.

"A Word of Encouragement."

I want to give you a word of encouragement along two lines. One is, that this bids fair to be the most wonderful year in the colporteur work we have ever seen. We cannot expect the whole year to come up to last month, but last month was the most phenomenal

month this year so far, more than 56,000 copies of the Studies having gone out. There never has been in the world's history any such circulation as that, so far as we know. And I know of no reason why it may not go on and increase. And it is not merely the fact that the books are going out, but the tracts are going out. This bids fair to be our greatest year in tracts. We have already ordered two million copies of this year's volunteer matter from the printer, besides our ordinary supply of tracts, and these are going out rapidly. Some of the dear friends who cannot engage in the colporteur work are going out, not only through their own cities, but into towns on the electric lines near their city, and so the places where there are no laborers in the truth are being served in that way. Some who are redeeming the time, and appreciating the fact that the days are evil, and that it will not last very long, that the opportunities will not be ours a great while are anxious, and are showing their anxiety to be engaged while it is called today, for the night cometh wherein no man can work. If, by the Lord's grace, we have been waked up a little earlier in the morning than the rest of the world, and have been granted privileges, let us show our appreciation of those privileges. I tell you, as I think of it—you know we all have a right to our imaginations along some lines—I sometimes think of the angels. The Apostle said that the angels also desired to look into these things. This was a long time ago, Peter says, when the prophets were telling about the times and seasons, etc. Peter says the angels also desired to look into these things, and inquired what time it was, and what manner of time the spirit of grace which was in the prophets did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. And if the angels were interested then, in looking into these matters, I think these same angels today, dear brothers and sisters, are interested with these most wonderful things, and are looking into them to-day, because there never was a day in the world's history in which such an important work was going on as at this very day you and I are living. There never was a people granted such a wonderful privilege as the privilege that is given to you and me, that we should be Ambassadors for the Lord, and co-laborers with the great Master, the Chief Reaper of this "harvest," gathering wheat into his garner. I am sure the angels, as they sometimes see us fag a little bit, perhaps, and get a little discouraged, say: "If they only knew what we knew, if they could only see as we see, if they could only appreciate as we appreciate, and how we would like to go down there and take a hand in the work!" Well, we do appreciate it, and we are going to appreciate it more and more. Your appreciation is more than it was a year ago, and it is so all over the whole field, dear friends. There is a growing appreciation of the great value of time and opportunity that is right in our hands now.

"Much Fruitage Now."

There is another thing I want to bring to your attention. I received a letter a short time ago from a dear brother who is a colporteur. He and his wife are both in the colporteur work, they have been in the work, I suppose, for nine years and maybe more. And this brother wrote, "Brother Russell, you will be glad when I write to you that I have seen more fruitage through our colporteur labors of the past season, the past six months, than in all of the remainder of our experience put together." Well, I was astonished. The idea that they would find more wheat, more souls interested in the truth in the last six months than they had found in all the previous nine years, was something very wonderful. But happening here at the Convention to speak to a brother that has also had a large experience for several years, I related this matter to him, and he said: "Brother Russell, that is exactly my experience; myself and wife have had the same experience. We have found more wheat, and we have found more people ready to hear, more that were anxious to receive the truth than we found in all of our past experience." What does it mean, dear brothers and sisters? I suppose it means this, that we are getting down well along in this harvest time, and that some who have been entered in the race for some time have dropped out—like the brother I mentioned yesterday in my discourse, a very fine man, who was the teacher of the bible class of which I was a member when 16 years of age, and I thought a great deal of him and believed he was a true Christian man, believe he had probably made a full consecration of himself to the Lord, and not a great while ago, and I might say several times, I have tried ot bring the truth to his attention, but apparently without avail; I don't know why; I don't know whether he did not want it because I was connected with it or not; I cannot tell; that might be a test to his humility, you know; I don't know; but at all events I made no impression on him, and a short time ago I met him in the city of Philadelphia and tried again and I found at that time, he had become a Christian Scientist and had no use for the precious blood at all; the precious blood was of no avail to him. And what does that mean, dear friends? To my mind it means that the crown which was set apart for him, some years ago, when he made his consecration, he is no longer interested in; that he had the opportunity, and had his testing, and that he failed to live up to his consecration, and his crown was vacated. When his crown was vacated, to our understanding, some other person was privileged to take that crown—to have it reassigned, if you please. So I am supposing that some who were consecrated ten, twenty or thirty years ago, and the Lord has had great patience with, and allowed them to come to a knowledge of the truth, and allowed them to see a little, if they would, or an opportunity for seeing, it seems possible that some of them now are reaching their limit, and that the Lord is saying to them, So far you may go and no farther; if they will not after all of this hearken, if they will not after all of this manifest the proper spirit that belongs to their consecration, I will take it from them, and give it to another who will bring forth the proper fruits therefor. And that is the reason, I suppose, dear friends, there is more of an awakening interest today. There are some of those, call them, if you please, crown assignments, that are expiring, not being properly taken up in the proper time and manner, and that, therefore, now, a goodly number perhaps are eligible to crowns, if they will make the proper consecration to the Lord and enter His service. Whether you and I can understand all of the philosophy or not, let us leave it all to the Lord. We know the Lord knoweth them that are His, and He will not cut off any one from the crown who is really worthy of it as an overcomer. We know also that all who are truly His, if there is an opportunity, He will be pleased to let them know in time, and to have a share in the good things that He is now shortly to distribute.

At all events, my heart is greatly encouraged by the fact that great results belong to the work at the present time; and if the people do not get the truth, they are sure to get into some of the pitfalls that belong to our day. On every hand these pitfalls are open, and only those who are kept by the truth, through the Word, only they will be able to escape these things. As a snare shall it come on all they that dwell on the face of the whole earth, is the Scriptural way of putting the proposition—a snare.

"Your Opportunity."

Now, then, you who are colporteurs, and you who are volunteers, and you who are sharpshooters—using those terms—there is your opportunity, whether it is your own neighborhood, or whether it is your own state, or whether it is another state, and what are you doing? How are you using this time? Are you using it as those who believe these things, and believe that

the kingdom is very near? Some of you are, I know. I know this in various ways. I know, for instance, of several who are making preparations for the colporteur work. I think of one brother who has left one profession, and another who has left another profession. I think of one lawyer, for instance, out in the state of Missouri, who has given up his practice, and he was the most influential lawyer in his city, so far as I know, and he has given up his practice in order to engage in the Lord's work. So I know a great many, some school teachers, and some professors, who have given up their positions. I know some ministers who have been in the nominal church and who have said, Well, I cannot preach these things now, what can I do? Well, there is an open door. There is plenty to be done. There is no excuse for that. It is whoever is willing to do. The Lord is looking out to see who is willing to do. The Lord is looking to see who has a burning desire to do. It is a privilege to engage in this work. I am not urging anybody in the sense of saying, You will get punishment, or something, if you do not engage in it. No, no, that is not the Lord's way. He is calling, he is inviting you, now. When the next age comes, it will be different: nobody will be called or invited in the next age. How then? Why, the law will go forth, the Word of the Lord will be enunciated, and it shall come to pass that the soul who will not seek to measure up to that Law will get stripes. But now the Lord is leading. Why don't He tell us what to do? He wants us to have an opportunity to show voluntarily our spirit; He wants us all to have an opportunity to do with our might, so that our might would indicate our zeal, and our zeal indicate our love, and thus we will show the measure of our love for Him who bought us with His own precious blood. He that loves much will be willing to do much sacrificing, and he that loves little will be likely to endure and to do but little, and to be easily discouraged.

"General Suggestions."

I need not proceed along that line; I am merely offering some suggestions and these you can amplify at your leisure. You know how the Scriptures abound in these same exhortations, and they have been appropriate to the Lord's people all down the age, but these things are all tenfold more forceful, I think, in our day, and under our circumstances, lacking, as we do, very few years from the establishment of the kingdom, when we shall enter into the joys of our Lord, if we are faithful. Seeing that in a very few years the great time of trouble will sweep away the things of the present time, it behooves us not to be making mud-castles or air-castles, or something else of this kind, but rather seeking to lay aside every weight and everything that would entangle us, that we might run with patience the race, and win the victory, thus laying up treasures in heaven, where moth and rust will not corrupt.. We are looking for that kingdom that will never end or be overthrown; that is the one for which we are striving. You remember the Apostle points out in one picture about this time of trouble coming, that the time is coming when all of these things shall be shaken—"Yet once more I shake not the earth only, but also heaven,"—not society merely, but also the spiritual powers,—I will shake the whole thing. Well, what does that mean? That means that everything is going to be shaken. What does it signify? It signifies that everything that can be shaken will be shaken, so that only those that are unshakable will remain. And then the Apostle says, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." So, let us manifest zeal and perseverance and this loyalty and spirit of the kingdom.

Coming down, dear friends, to some of the more prosaic things relating to our colporteur work, etc., I think I will leave these for the afternoon session and for other speakers. I want to say to you, though, there are several things we have found during the last year that help greatly in connection with the colporteur work—not only the regular colporteur work, but the sharpshooting work also—several things that helped make the matter successful. The Colporteurs are learning to be a little more wise in their way of presenting matters, a little more wise in not running against the prejudices of the people. They are finding that it is a good thing to have the spirit of love in the colporteur work, and that the spirit of love is not the spirit of the battering-ram. Love may indeed need sometimes to take action and knock things to pieces, though love is not always seeking for such opportunities, but seeking peace as far as possible, and to be easily entreated as far as possible. Love is gentle with all, patient with all, and long-suffering with all; love does not seek to force the other party to exercise his mind, but seeks to guide his mind in the right way. And so, the colporteurs are getting some lessons along this line.

The sale of the three volumes together is also a help, and they are learning also that it does not pay, either in the sense of spiritual progress and spiritual work, or as respects their physical systems, to spend twenty-five hours out of every twenty-four in labor. They find that they cannot stand it, that it takes some time for rest, some time for sleep; they are getting to find this, that some of them who tried to work ten and twelve hours a day make a mistake because they became so worn out with that day's effort that when the next morning came, they were not fresh enough to do their work and to make a good success. They are finding it is better to work with a vim while they are at work, and not work so many hours, then take a little rest between to recuperate and be ready to go out fresh the next morning, full of zeal and courage. A great many are finding it is very profitable to have before their minds that there is a reasonable limit or proper moderation in this as in everything else, and that the moderation course is the one that brings the best results in the end. There are some who are using moderation in the length of hours they labor, and are accomplishing more than they ever did before, because they are using their strength in the best possible way. Your strength is consecrated to the Lord, and while he would be pleased with any way you might lay it down, yet it is part of wisdom, and the Lord is pleased to have us exercise wisdom, to make it go as far as possible and to make it accomplish as much as possible. As the Apostle says, we are not merely of those who beat the air; it is not merely exercise you want. The exercise is good if you do not sell a book, and you would find a special benefit. And so it is with a man that has a club and would beat the air; he might develop his muscles, but he is not really accomplishing much. The Apostle's suggestion is that we beat not the air merely, but watch what we are hitting, and to hit the right thing and in the right way so as to bring the largest results. So, use your time to the best advantage; don't use it all up in simply walking, or talking, but walk to the place and talk to the point, using the car as you find opportunity, or using the wheel if you have opportunity. **Use the agencies, and conserve your strength;** conserve your energy, so that you shall accomplish most.

"Not a Book Agent."

Above all, never think for a moment that you are a book agent. You are not a book agent. You are an Ambassador for the Lord. I want you to have that thought this morning, that you are an Ambassador for the Lord Jesus Christ, that you represent the Great King, that you represent His great Kingdom, that you represent those great interests that are yours and that are bound up in that kingdom and in the kingdom work; and with that thought before your minds it will give you courage.

"Self-Esteem vs. Esteem for the Lord."

Now I know another thing, because I have had all of these things in my mind that you tell me you have in yours. Some have said, "Brother Russell, when I approach a door, as I go up the steps my courage fails me, and I can not go up the steps." I know just what that is; I have had the same thing exactly. Now what will overcome that fear and that disposition? That is a part of your difficulty, probably, because you have small self-esteem. If you had large self-esteem, you would say. "Why, there in no house here big enough for me"——(Brother Russell walking in a pompous way across the platform and rapping loudly on the table, to illustrate the faculty of self-esteem). I am glad you have not that, my friends, with which to contend. People who have that much self-esteem will have a hard time getting into the kingdom and they will have to have a lot of raps and knocks to get it out of them. The Lord cannot use them in the Kingdom with that spirit and disposition, we may be sure. But how shall we overcome this hesitation? Do you want us to get more self-esteem? No, no, keep yourself humble and feel as unworthy as you please, but feel this, that by the Lord's grace He has commissioned you to carry His message, that He has given you the privilege of being an Ambassador for Him, and while you would have a lack of courage on your own part, in the name of the Lord you can go there, and in meekness, and patience, and kindness, knock, and salute the person pleasantly, for you have a message; you have not called to tell him he is going to eternal torment, and that all his forefathers are there, but to show him something that will be an aid to him, that will bring him the best blessing he ever had in his life; that you are doing something good whether he can appreciate it or not, and if he shall even slam the door in your face, you can say, "That is nothing to me, it don't hurt me, and it has not hurt the door, I am all right and I am still the Lord's, and I will go to the next house; I am still His Ambassador." That proves what the Scripture tells us, that the world knoweth us not even as it knew Him not. If they had known Jesus and his Apostles were representing the great God of heaven, and were His Ambassadors, would they have treated them as they did? Would the Samaritans have refused to sell the deciples some food, or would they have refused to hear Him speak, or would they have said to Him to get out of the synagogues? No. Why was it? They knew Him not. And so are we in this world; the world knoweth us not. If they knew, dear brothers and sisters, they would say, "Come right in, I am glad to see you, and even though I do not read your books, I am going to treat you nice, for you are going to be Kings and Priests by and by, and I know it; I will treat you the best I can, and you will do something for me by and by. But not so; they do not know. But we do not blame them. Should we blame them or get angry with them? Not at all; we know they do not know. If you met a blind man on the street and he runs into you, do you find fault with him? No, but you say, Poor man, he cannot see, I will try to keep out of his way. So, we meet some spiritually blind, and we do not get angry with them any more than we do with the naturally blind. We say, Poor fellow, he cannot see. And if he is deaf and cannot hear you, you won't take offence at him, but you would say, Poor fellow, he cannot hear, and you would go on to the next man; maybe he can hear. So, we are looking for those who have eyes and those who have ears, no matter if we do find some who do not have. And if you leave some books in a place where you believe they may not be read by the people who buy them, never mind that, you do not know who will see the books. We have had many accounts of how people got the truth through those who did not appreciate the books. One of the Pilgrims got the truth in that way. He found it in an old cupboard, on a rainy day. The landlady knew it was there, but she had no use for it at all and he said, May I have this book to look at for a while? And she said, Yes, I don't care for it; you can keep it for that matter. And he got a good deal out of it. Another one was telling about the time he had been preaching in the Rocky Mountains—not one of the Pilgrims here now—but he had been a kind of a circuit rider and he came to one place where they had been in the habit of making him very welcome; it was a wealthy ranch owner, and the ranch owner's son came to him one day and said, See, here is something somebody sent me and I cannot make head or tail out of it; maybe is will do you some good; I have no use for it; and he gave it to this brother, and he said, "I made head and tail both out of it."

"A Double Work."

So, dear friends, you don't know where you are putting books and perhaps at the very places you are putting them day by day something will occur to draw attention to the matter, if not in time for them to be of the little flock, perhaps in time for the great time of trouble, for you know there are a great many to be developed there in a very short time, and the means for their development must be on hand, in order that they may use them when the time of trouble comes, because the door will be shut and the opportunity for carrying the message will be present no longer; therefore the seeds of thought must be there where they can get their hands on them. So, I think there is a double work being done. Not only are we finding the wheat already ripe, but we will be furnishing the means of instruction which shall be developed in the great time of trouble.

Then be of good courage, even though you do not see as much fruitage in your work as you think you should. Have confidence in the Lord, He is the great Master of the Harvest. But we are not merely serving ourselves; we want to follow the way the Master leads, and here is the privilege we have. "Let us do with our might what our hands find to do."

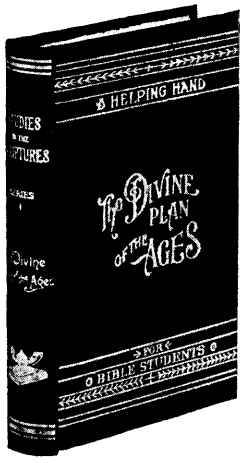
2:00 P. M.—Praise Service.

2:30 P. M.—Colporteur Meeting opened by the use of Hymn No. 310, "To the Work."

AT Brother Russell's request, the regular colporteurs were seated at the right side of the hall, and there were 42 present. The intending colporteurs were then seated on the left side of the hall, and there were 32 present. And thereupon Brother Russell addressed the convention in substance, as follows:

Now, dear friends, I have had my say to you with respect to the important work, and respecting the method of the work, and I shall introduce to you presently our Brother Cole, who will give some suggestions along the line of method. Not that what Brother Cole shall say will be all that can be said, but the method that he will draw to your attention, and that has been drawn to your attention in the hints we have sent out from the office, is as good as any we know. A person ought not to start in the work without having **A method;** and if you have **A** method, and have made a success of **A** method, then if you can improve on it, do the best you can. If you find that you are losing your success, we advise that you get right back and study your method over again. Probably you have incorporated something that was injurious to the work, or left out something that was important.

I want to emphasize again what I have previously said to the colporteurs that they should have plenty of good food to eat. Do not think that you can get along without eating. Do not imagine that you should be fasting all the time. Those who are engaged in this colporteur work need to eat every day, and need to eat with regularity, and need to eat good wholesome food. You have more or less of a strain on you; not only in your physical exercise using up muscular energy, but the occupation of your minds in talking the truth and in talking about the books is using up energy of another kind; so you are using up double energy when you are in the colporteur work, and you need to eat correspondingly. I do not mean, of course, that you should be gluttons, but that you should take care of your appetite, and not to be careless in feeding it. You will find at times you might be inclined to say, I do not have any special appetite, and you will not eat; but remember that, "If a man shall not eat, neither shall he work"—that is not quite the Scriptural way of putting it, but that is good advice, anyway.



Brother Cole's latest method which has been referred to, follows:

The "Cole" Method.

Good Morning:—We are calling upon the Christians of this vicinity. May I ask, Are you Protestants here?.....Thank you. We are engaged in a Home Missionary work of a new character. One of the large Bible Societies has arranged a new method of studying the Bible which is commanding a great deal of attention, especially amongst thoughtful Protestants, as these Studies have explained so many puzzling questions of the Bible and our Bible Society, having found this so great a blessing, are very anxious to call the attention of every earnest Christian to them; so I have called just a moment to have the pleasnre of showing them to you if I may. I will not detain you long, only about the length of time I already have; so you see I'll not be any great nuisance to you, and I thank you for the trouble I have made you in calling you to the door. (Produces book.)

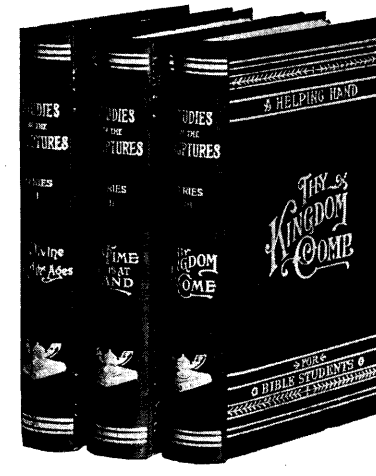
The work is entitled, "The Divine Plan of the Ages;" and some of the questions it makes plain, have, in fact, puzzled many of us all our lives. For instance, this Study, "Why God permits evil." Everywhere we look in the world it is filled with sorrow and trouble, sickness and pain and everything you could enumerate and we know it is only a matter of time until death comes to each of us. And it really seems that those who try to do and live right, have the most trouble. Now one can't help wondering why our Heavenly Father allows it for He is Almighty and could prevent it if He wished and He says He would do more for His children than an earthly parent would for theirs and we know how much that means to us. Now this question has been made very clear in this study and you see the numerous citations to the Bible so it is no one's guess or conjecture, but we can see it in God's Word for ourselves. And, while God has not sanctioned evil, it clearly shows why he has allowed sin and death to reign for these long 6,000 years.

And here is another interesting subject, also, about the heathen. What has become of all the millions of heathen who have died in ignorance? You know a great many think they are lost and, of course, we must all agree that ignorance is not the road to Heaven. But if that is true—it means that the devil is more mighty than God, for 99 people out of every 100 have died and never even heard of the name of Christ and we should have been just as ignorant if we had been in their place. But we are glad to know that's a great mistake and this study shows, more in harmony with our Heavenly Father's character, that the Bible contains a loving provision for all these poor, ignorant creatures.

There are many other studies of like interest and import but I'll not detain you any longer, as I promised. Now our Bible Society, having found this work so great a blessing, have made its publication a specialty and you can see from the enormous circulation, over two million, how much Christians appreciate it. And, having received so many donations from Christians who appreciate it so much, the Bible Society is getting them out at a price that surprised everybody. You know that such works are usually so high. Then, also, we are not paid any salaries but are doing this as missionary work. Now there are three volumes and the whole set is only 98 cents! Some think when we say 98 cents, and bound like this, that we mean each volume is 98 cents but we don't; we mean 98 cents for the whole set of three. You see they are well bound in what we call the "spring back" binding and, if you would like these studies, I just take your address to-day and then I'll bring them any time that is convenient to you and I always come myself so you know just what I have said and then there are no mistakes. You first see the 3 volumes, that they are the same size, binding, quality, etc., as this one, before you pay me anything and then the complete amount is only 98 cents. Nothing afterward. May I have the pleasure of taking your address and placing these blessings in your home?

Thereupon Brother James H. Cole took charge of the meeting, and addressed the convention in substance as follows:

I am sure I hardly know what to say to you, for several reasons: one is lack of ability to say very much, and another is that I had been figuring all the year how to keep away from this convention, and hadn't made any plans to come, and therefore had not thought very much about what to say.



I am very glad that I am in the colporteur work. A short time before entering it, I had no intention or thought of doing so, thinking I could not do it for two reasons especially: one that I did not have the ability, thought I never would sell the books, and another that I thought I had other obligations to look after. But it was suggested to me once, and the seed planted there seemed to grow, and the more I thought of it, the more desire I had to go into the

work, and finally did so. So I think that is the way to figure on these matters—not to see how much we can acquire, but how much else can we do away with, and use our time in the Lord's service. You know, the Lord says that all the gold and all the silver, and the cattle on a thousand hills, are His, so He did not say for us to present our gold and silver, but to present ourselves to Him. So time is one of the principal things and if we can give more time to the Lord's service, I am sure it will be pleasing to Him. You know the time is growing very short now, and there is not very much more time in which the colporteur can work. The colporteur work at the present time seems to be in the most flourishing condition since any time it began, and it is quite phenomenal. People seem to be thinking more at this present time, prob-

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ably on account of the present conditions, the discontent, looking forward with fear and trembling; so they are inquiring, "What is wrong?"

You know there is danger of becoming luke-warm. We are urged in the Scriptures to be diligent, serving the Lord, instant in season and out of season, etc., and we should keep ourselves well occupied. Then you know Satan can find work for idle hands to do. From my standpoint of the matter, I would certainly urge everybody who can possibly think of a way, to do some colporteur work any how. I know it is not Brother Russell's thought that I should put forth any idea like we were soliciting for colporteurs; you all know we do not do such things as solicit for donations or colporteurs, or any thing of that kind, but am merely trying to bring it more forcibly, or clearly, to your attention, how greatly I esteem the work.

You remember when the Disciples were talking with our Lord about the harvest. they seemed to think it was not very near, and Jesus said unto them, "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." But the Lord was talking about the symbolical harvest of the wheat. So the four months, counting as we sometimes translate it, you know, 30 days for a month, that would be 120 days until the harvest time back there. So now, there is a similar picture in the illustration. We read from the Scriptures, "Thrust in the sickle and gather out the ripe wheat, and pray the Lord of the harvest to send more laborers into the field, for the harvest is great and the laborers are few." The fields are already ripe, so we say now: Thrust in the sickle, gather out the wheat, it is harvest time. But our nominal Christian friends say, "No, it is not harvest time now, what are you talking about?" So, according to Usher's chronology, it is 120 years yet. You know our chronology ends in 1914, showing that as the end of the harvest, but Usher says, No, it is 120 years beyond that. Usher is the standard authority on chronology for nominal Christendom, so to speak. So there seems to be a parallel. The disciples said, it was 120 days until harvest time, and our nominal Christians say it is 120 years. But as we know, the harvest is already ripe.

In talking to the people at the houses, there are many things of which we have to be careful just how we talk. Probably some of us talk too fast, and probably some too slow. So we want to study and see just what we are doing on this point. From what I have seen of others canvassing, I think if one speaks plainly, the tendency is to go a little too slow, rather than too fast. You see we have to keep up an interest, and if you talk so slow, and let space come between your words or sentences, it causes them to be a little uneasey. You want to talk fast enough to make it interesting.

Now in the introduction: I find the introduction of a canvass has a great deal to do with it. There is some saying about a good beginning being half the battle. So it is the same way in canvassing. I know for a long while I used a method with introduction not long enough. We do not usually make our introduction long enough, and keep our book out of sight long enough, and talk long enough before we show the book. So I use the introduction, just as we have it in the method that comes from the Bible house, and rather than cut out any of that introduction, I really add some to it, and especially if I see that I have not yet gotten hold of the person. After you have said your usual introduction, if you think you haven't then got where you can proceed with the body of the canvass, make it a little longer. Watch the person and see if he is taking what you say. Sometimes I do not get all the way through with the canvass, but the rule is that I do. Sometimes maybe I will talk about only the first question. Why God permits evil, and they will interrupt and say, How much is that book? And that is equivalent to saying they are ready to buy the book. So do not go any further is my idea, because you have said enough to sell the book and to go any further would be rather to your detriment.

In beginning an introduction, or beginning to talk to the lady at the door, maybe I will at first speak a little slow just to begin, but as I go along, I keep increasing until I reach the standard gait, so to speak and then keep it right up.

So when you go to the door, my thought would be, do not intrude, do not make yourself obnoxious, or offensive, but be rather reserved than too forward, for people do not like that.

If you should be standing quite a ways from the lady, do not immediately walk up to her, but gradually walk up to her, just in a casual, natural way, until you are right up to her, and by the time you get right up to her, be ready to show the book. I would not talk to her if she was quite a ways off, even if invited to go in the house and sit down. If a lady motions you to a chair, and you sit down, and she is across the room, begin your introduction where you are sitting, and as you get, say, half through the introduction, or maybe nearly through it, get up then and go over to her, because it is no use, as a rule, to talk to her that far away; you want to get up near to them, for it has sort of a persuasive effect upon them. If you are talking a long ways from a person, you do not seem to make any impression on them. And always look them in the eye. If they look down at the book, don't you look down at it, but keep looking at their eyes anyhow, because they will know your gaze is upon them, and it will have its effect. Of

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course, maybe once in awhile, when you turn over a page or have some occasion to allude to some passage, it is all right to look down and point your finger at it, and then immediately glance back at their face again.

We should at all events **be natural.** Do not speak like you were speaking a piece, but speak just as though the thoughts came to you as you were proceeding, that is, was not something you already had in mind, and were saying it along just as you came to it. But say it as if it had just come to your mind. Do not be stiff, but rather melt, so to speak. I am sure you will catch my meaning. Talk in a sort of a confidential way, in a conversational style, as though you were having an ordinary talk with them, and not in a stiff, formal way.

Now, as to wasting time. There are some people to whom you will not be able to sell. Very frequently when I get through with my canvass, they say, No I don't want your book, and I know from the way they put it that they will not take it, and maybe I will not say another word to them, except to thank them for their trouble, and handing them a tract say, I hope you will enjoy reading this, and go on to the next. One has to study character a great deal. It is very interesting work on that account, if you like to study character and see the different personalities, the different faces, and the different heads. So in that way, one can save a great deal of time by not wasting it on people who will not buy. I do not know whether this will be a good rule for you to follow, but it is for me: there is a certain class of people who have a strong combative and argumentative disposition. You can distinguish them very frequently by the shape of their heads. If their forehead is prominent in the upper portion, with a prominent nose, and a square, heavy jaw, and a prominent chin, you may be sure that they have a good deal of combativeness and firmness in their makeup, and will be inclined to argue every point. It is their natural disposition to want to argue and talk, and as a rule, it does not do any good to talk much to that kind of a person, if you do not sell him readily.

Another point is, when you have gone through the canvass, you wind up by saying, Now may I have the pleasure of bringing you our Studies? Maybe they won't say anything, but now the point is, to make them answer. Do not let time elapse there, but it is all right to let a moment or two go by, although not very many. If you think you have said enough and they seem to want the books, ask them again, "Don't you think I can have the pleasure of bringing them to you?" It may be you will think you have not said quite enough, and then you proceed to say something more; but after you get through saying that, you can then ask the question, "May I bring you the books'—or whatever expression you use—and make them reply. Because you see, by letting a space of time come in there, they may get to thinking about other things, as, well, I have got this to buy, and would like to buy me a new dress, etc., and if I spend this money, I cannot get that, and so on, and the interest you have already worked up, you will lose. I always make them reply just as quick as I can—strike while the iron is hot, as the saying goes.

In speaking about subjects to them, I only use two, the first one being, Why God permits so much evil, and the second one about the heathen, what has become of them; and I might say, never use anything else. (See printed method above.)

Now a great many mention about the chart in the first volume, but it is very rarely that I use it myself, because in order to make it clear with all the lines and cross marks on it, requires a lot of explanation, and my thought is that these two subjects are far better to use.

Another point I watch is, try to get over the ground rapidly. Don't waste time. The successful colporteur must talk to a great many people during the day. If he don't talk to a great many people, he cannot sell many books. If we talk to a person who seems to be stubborn, and don't seem to be much interested, then go right along and let him go, and talk to somebody where it will accomplish something. In that way, you get over the ground quite rapidly.

Now, I have heard some remark that when they come to a door and the woman opens the door a little bit, they put their foot against the door so that she cannot close it. I do not think that is a good plan. You probably will succeed in keeping her from closing the door, but you will also succeed in not selling her the books, because, you see, you have aroused her antagonism.

Now, about canvassing Catholics: of course you can all do as you think best; if your conscience seems to dictate differently from my thought in the matter, you will follow your consciences; but I do not. as a rule, pay any attention to the Catholics. Most of those in present truth who were formerly Catholics, did not come directly from the Catholic Church into the truth; but they got out of the Church, and probably into the world, before coming into the truth. I know of but one person myself, who came directly from the Catholic church into the truth.

If there are any questions now, I will be glad to answer them the best I can:

Ques.—If you deliver your books, per agreement, and the lady says she has no money that day, but would like to have you call Wednesday, would you leave the books?

Ans.—The rule would be, not to do so, because it will not accomplish anything for you, except it is likely to lose the sale. Occasionally I leave the books and tell them to send me the money, if I think the person really wants them. While we are trying to deliver a set of books in this way, maybe we could have taken a half dozen good orders for books, and thus accomplish so much more. I figure on how to do the most work in the shortest time; so sometimes by calling so often on a person, we are wasting time which we could use to better advantage.

Ques.—When you ask the question, Is this a Protestant home, what do you do if you find it is a Catholic home?

Ans.—I try to know which it is before I go to the door. I usually inquire ahead several houses. After I canvass a lady, I say, Are your neighbors next door Protestants? And I ask for two, or three, or several, doors in advance, and it saves asking at every house. Usually you can tell Catholics by their faces; sometimes you will miss it, but not very often. If they turn out to be Catholics after I have called at the door, I canvass them briefly. If the lady is a nice, sensible looking woman, I canvass her. If not, I usually say, "I thank you; the reason I am inquiring is, I am circulating some Bible Studies and I want to find Protestants." Then I ask about her neighbors next door, and they never get offended, and sometimes they will go out of their way and point down the street as far as they know and tell you where the Protestants live. If you approach them in the right way they will not be offended.

Ques.—How many times would you go back to deliver an order?

Ans.—Sometimes probably I will go but once; it depends on what the person says, and what his or her reason is. I would not, as a rule, go more than three times, and not very often that many, but of course I would be governed by the circumstances.

Ques.—What tracts do you use in canvassing?

Ans.—The colporteurs are supposed to use only two different tracts, "Do You Know," and "The Dark Cloud and the Silver Lining." When it is understood that the colporteurs use only those, and the other friends do not use them at all, then we are not repeating.

Ques.—Do you give out tracts in canvassing country towns?

Ans.—My thought lately has been that if I should

canvass country towns, I should use at least the "Dark Cloud and its Silver Lining."

Ques.—Suppose you have a county assigned to you, with several little towns in it, would it pay to also canvass the country?

Ans.—I think in the west it would be rather hard to canvass the country, because the houses are so far apart; but maybe if I had to ride over that road on my wheel, and pass right by the houses anyhow, then I would canvass them, but would not go very far into the country to canvass. In the New England States the sisters working in the country would sell thirty and thirty-five books a day and not canvass any towns at all, because the country houses were so close together that when they got to one house another would be in sight.

Ques.—Have you canvassed country places?

Ans.—In New York State about two years ago I did, but did not have very much success amongst the farmers there, because they thought there was some scheme about it and they were afraid to buy.

Ques.—Do you canvass ministers?

Ans.—As a rule I do not canvass the ministers; not that we are afraid of them, of course, because we know that the Word of God is quick and powerful, and sharper than any two-edged sword, or any minister, but because they know about the work and they will only spoil the orders for us. The Bible Society a couple of years ago sent the first volume in Tower form to every English speaking minister and missionary all over the world, and it doesn't seem to be of much use to go to the ministers. If you desire to canvass the ministers, go to them after you have made your deliveries.

Ques.—Do you find it an advantage to deliver with a wheel?

Ans.—I certainly find it of great advantage to use the wheel. I even use it in delivering in the cities, and can deliver at least as much as two persons can without a wheel, and at the end of the day I will not be tired, and they will be. Delivering is not hard work when you use the wheel. Let the wheel do the work. When canvassing with Brother MacMillan, we used to canvass one or two or three small towns every day by using our wheels, and we did not use the railroad at all. We made it a rule to get through with a town at night, then eat our supper and after dark ride, maybe, to the next town. We at that time figured on canvassing a town of a thousand people in a day. We would take a map of the county and we would cut it up into halves, or quarters, and outline the different places, and in that way we would know just how long it would take us to work everyone of the towns. If a town was of 500 people, we would say, There is a half a day's work, and here is another town of 400, and we can do those towns in one day, and so on, and we would know just how long it would take to canvass that county.

Ques.—Did you work together?

Ans.—We always worked together; we thought so much of each other we liked to get together to tell our experiences, and cheer one another up. Especially in a city, I like to work with my partner on the other side of the street: it is quite an encouragement to see your partner occasionally. It is a little lonesome to work all day alone. But in a small town you can divide it up, for you will never be very far apart any time.

Ques.—In buying a wheel what special tire would be best?

Ans.—We used the Hartford No. 88 extra heavy tandem tire, single tube, for several years, and I like it very much. The retail price at that time was $8.50. We have always succeeded in getting our tires at wholesale prices, and I would be pleased to get a tire at wholesale for any who wishes it. Lately I have changed my tire to a "G & J" double-tube tire; I have not tested this tire very much, but I think it will be very good, for the reason that if you get a puncture, you can easily fix it. The wholesale price of that tire is $5.25 I think. I would not buy a cheap tire; cheap ones are the dearest. Buy the best you can get.

Ques.—Do you consider the coaster-brake helpful?

Ans.—Yes, I would say get a coaster-brake by all means; it will save you a lot of work.

Ques.—Do you canvass up to the noon hour?

Ans.—I canvass right up to 12 o'clock, beginning at 8:30 or 9 o'clock in the morning; and then maybe I will begin at one or half past one and work until six, or maybe until half past five. I do not think the dinner hour makes any difference; they do not mind leaving their dinner just a second that way; if they were not engaged in preparing dinner, they would be engaged in doing something else.

Ques.—What are the average sales in a town of 500?

Ans.—(Bro. Cole requested some brother who had experience to answer, and Brother Dickerson answered that 75 was about an average).

Ques.—Do you work territory the second time?

Ans.—I do not think it is necessary immediately afterward, because there is so much territory that has never been canvassed. But it would be better for some one else to canvass the town the second time.

Ques.—How about the colored folks, in view of some of the recent Watch Tower articles?

Ans.—Colored people are almost invariably interested in the Bible and religion, and they are as a class, quite enthusiastic, therefore I do not canvass them in the same degree I do the white persons, because if we insisted very strongly on their order, they would give it, and then might not have the money when you came to deliver the books.

Ques.—Would you have better success delivering Mondays than Fridays?

Ans.—I think Monday is the better day, because it usually is wash-day and the people are generally at home; and then if one is canvassing on Monday, the lady does not like to leave the washtub and come out to meet somebody.

Ques.—Do you canvass for "ZAs"?

Ans.—To begin with, we always canvass for the three volumnes at 98 cents; if they cannot take the three, drop down to the one; if you don't succeed in selling one, and the person is interested, then sell them a Za.

Ques.—How long from the time you take the order do you deliver?

Ans.—I usually try to get them to take the books as soon as possible. If working in a city and the woman says, "I will take that tomorrow if you will bring it," I always say, "I will be pleased to bring it in the morning, as I am coming along this street anyhow." And if they say, "Bring them to me Wednesday or Thursday," I would usually try to get ahead of them by saying, "Now when can I deliver them, would next Monday do?" And they will usually say, "That is all right. Monday will be as convenient as Friday."

Ques.—Do you advise brothers and sisters both to canvass business districts?

Ans.—Yes, I think the sisters can do all right with the business men, because they will respect them, and they can probably do better than a man can.

Ques.—Would it not be well to say, "Now we are delivering on a certain day, cannot you take them on that day?"

Ans.—I do not think that is a good thing, on this account; it is making them conform to our convenience, and we do not want to do that; we want to have the favor on our side. Say, now I will be pleased to bring these at any time that will favor you.

Ques.—Suppose they say, Bring them in eight weeks. Would you bring them?

Ans.—No that is too far away.

Ques.—Suppose you are canvassing country towns, how do you deliver?

Ans.—In canvassing country towns, it would be two or three weeks before we get back there anyhow. We mark out a circle of towns on the map that would occupy our time in canvassing about two or three weeks, and then maybe it would take us one week to deliver, so it gives them plenty of time.

Ques.—How do you carry your supply of books when you are canvassing a field in a circle that way?

Ans.—Maybe we will select two or three towns that are large and have the books sent there, or maybe one town, and from there carry the rest of the books to the towns on our wheel. I carried not long ago on my wheel 125 books, and I could carry more if necessary. You can easily carry from one town to another on the wheel 125 books.

Ques.—How many months in the year do you work?

Ans.—I have never worked more than 12 so far; I usually work that many.

Ques.—Do you canvass on holidays?

Ans.—No, as a rule I do not. I usually take such days to study a little, or go to see some of the truth people, or something like that.

Ques.—Do you canvass people stopping at hotels?

Ans.—If one is canvassing along the seashore, that is about the only kind you get at such places—like Asbury Park, for instance—but in country towns or inland cities, I do not usually go to hotels. If you can go to hotels and sell books, why, do so.

Ques.—Do you canvass business districts?

Ans.—Yes, with the exception of large department stores.

Ques.—Suppose you had already sold one in the residence part of the town, and you should come across the same party in the business district?

Ans.—I never had any trouble that way. If you should happen to take an order from the man, after you had already taken an order from his wife, you would immediately recognize it and would ask him if that was his wife, as you would not need to have two orders.

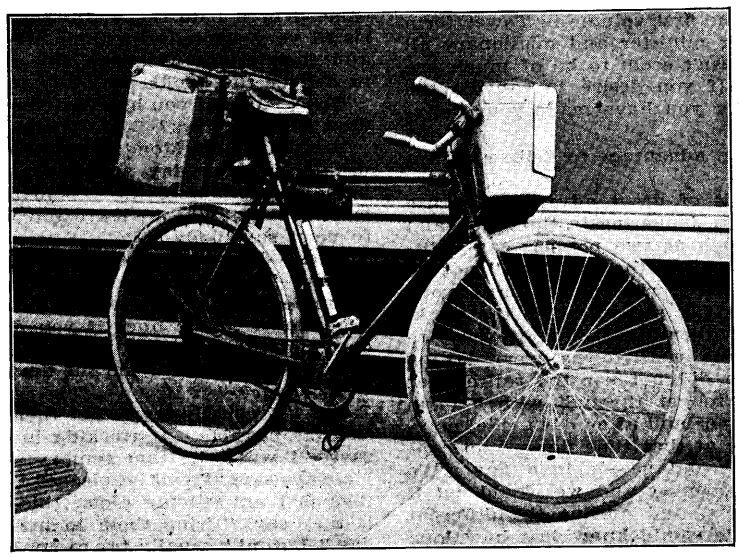
Ques.—In canvassing in the cities in large apartment houses, where they had the sign up, "No book agents or peddlers allowed," what do you do in that case?

Ans.—I would be blind to that sign. We do not consider ourselves book agents, even though others might think so.

Where there is a building two or three stories high, I usually ring the upper story bell and go to the top first.

(At this point Brother Cole brought his wheel on the platform and exhibited his method of carrying the books. A particular point Brother Cole brought out was that the boxes must be lined with some kind of soft cloth, so as to keep the books from shaking around in the box and being damaged. Another point is that the boxes made of fibre should be fitted over either thin boards or some other rigid material so they will hold their shape.

A photograph of Brother Cole's wheel, equipped for carrying books is presented herewith)



Closing of Convention.

MONDAY evening 7:30 p. m., the last session of the convention was devoted to the colporteurs' praise and testimony meeting and saying good-bye.

After the testimony meeting, Brother Russell stepped on the platform and spoke as follows:

I presume, dear friends, that all good things come to an end, except the Kingdom, and we know as the Scriptures say, it will be a Kingdom without end. I am not going to ask whether you are tired or not; I presume you are tired, but not of the convention. These are called truth meetings and we hardly know when to stop. There is a verse of an old hymn which reads:

"Congregations ne'er break up and Sabbaths have no end." That rather describes our style, but I do not know how they got the words in advance of our day. We have had about all that we can hold; at all events we have arrived at the time when this convention comes to its full close. I do not know anything that I can add to the matter than what has already been stated. You have in mind the various good things, the glorious hopes, etc. that have inspired your hearts. You will also have trials that you have not had while here. These are necessary, but in my observation, some of the very best people that I know among the Lord's Saints are those who have passed through very severe trials. When we remember that fact, and what the Lord said through the Apostle that, "Whom the Lord loveth, he chasteneth," and when we have that thought before our minds, it should give us rest and peace. With the knowledge that nothing can happen to us without His permission, and that all He permits shall be for our good, if we are exercised thereby, we need not have fearful forebodings respecting the trials, but faith in God that will have its restful influence and that the peace of God that passeth all understanding will rule in our hearts.

I trust that as we go to our homes, we will carry to them some of the good things that have so refreshed our hearts; so may we let our lights so shine before men that they may see our good works and glorify our Father which art in heaven. The greatest influence that can go from you is that which goes out unconsciously.

This has been a grand convention. What will the Great Convention of the Firstborn be?

Let us abide in Him and continue to be His.—Amen.

(Thus closed the best Convention ever held).

Extra Copies of this Year's Report.

As usual many of the friends are late in sending in their orders for the report, which makes it embarrassing for us, both as to the expense connected with its preparation and also in knowing how many copies to have printed.

We want everyone who wants a copy to have it and feel that all would want one, **if they but knew what grand discourses are contained therein.**

We believe these Conventions are of the Lord's own providing and that these discourses are **"meat in due season"** and that He intended we should appropriate the meat to our own use in the perfecting of our characters.

Last year and the year before we were obliged to return a number of orders which we were unable to fill as the friends were so slow in responding. This year the report will be in two parts, of which this is Part I, and of which we have had extra copies printed, but we do not expect to print any larger number of copies of Part II than we have of Part I. The output of Part **I** will determine the number we will have printed of Part II, which will contain reports from both the Niagara Falls and Norfolk Conventions.

As long as Part I lasts, you will be in line for both parts, so we suggest, if you wish extra copies, that you send in your order as soon as possible.

We furthermore suggest that you **show this copy to the friends, or in some way, bring the matter again to their attention,** so that they will not be too late to secure some of these crumbs from the feast of the Lord's own providing through the Tower Society.

Address all orders to

DR. L. W. JONES,
2024 WASHINGTON BOUL.,
CHICAGO, ILL., U. S. A.

Importance of the Conventions.

The General Conventions and the One Day Conventions are evidently being used of the Lord as channels of much blessing to His people. The study of the Word, and the fellowship particularly on such occasions are building up the brethern, in the **"most holy faith,"** in a most remarkable degree. We therefore urge all who can possibly arrange their affairs to attend as many conventions as possible.

Itinerary of Chicago Class.

The Chicago Class and friends from vicinity, and others joining us enroute, propose traveling to the **Niagara Falls Convention** in a body and for whose comfort special arrangements have been made via the **Wabash** Road going, but returning it is optional whether by rail or rail and boat.

For details regarding their itinerary, write to Dr. L. W. Jones, 2024 Washington Boul., Chicago.

We wish to state that the **Wabash** Road also have splendid arrangements for travel to the Jamestown Exposition, near which will be our Norfolk Convention. They are making a specialty of the following trip:

For $30.70 they give a round trip of 2,800 miles by rail, lake, river and ocean:

Rail to Detroit; Rail or Lake to Buffalo and Niagara Falls; Rail to Albany; Rail or Hudson River to New York City; Ocean Liners to Norfolk (Jamestown Exposition). Rail returning to Chicago direct or via Washington, D. C., with liberal stopovers.

This trip provides not only recreation, rest and views of beautiful scenery, but is an education, historically aud commercially, as the "Rest Spots" attest, including as they do,

DETROIT—America's City Beautiful.
NIAGARA FALLS—America's Greatest Wonder.
THE HUDSON—America's World-Famed River.
NEW YORK—America's Greatest City.
WASHINGTON—America's Greatest Capital.

And as a fitting climax to all things "American," the **Jamestown Exposition,**

Tickets on sale daily. Return limit 60 days.

Particulars of this and many other attractive tours fully described in the Wabash "Jamestown Exposition" folder, free on application at

Wabash Office, 109 Adams Street, Chicago.

Home.

To little children "home" is that dear place where *Mother* is,
Where every wound doth ever find the healing kiss of love,
And little sobbing hearts are soothed to rest upon her breast.
In later years that dear word, "home," awakes the precious thought
Of loving wife and happy little ones, and peace and rest,—
A refuge sweet where outside cares and worries cannot come;
And when the sun of life is sinking in the west, we dream
Of "home" as that blest gathering place where often through the year
Our children, and their children, come with wealth of grateful love,
That makes our hearts forget the pain and toil of former years.

But to *the Christian*, though the earthly loves be near and dear,
The thought of "home" belongs to that most heavenly place where God,
And Christ, and all the holy angels are, where sorrow finds
No place, and every longing heart is fully satisfied;
Where we shall love and serve Him perfectly, and meet again,
Nor ever part from Fellow-pilgrims on "the narrow way";
Where we shall sit with Christ upon his throne, and bless with peace
And joy the whole creation, groaning now in pain and tears!

* * *

And year by year *the golden chain* grows longer, that doth draw
Us closer to our heavenly home, as one by one, "the priests"
In silence pass beneath "the vail,"—each one an *added link*.
Ah, then, to gain an entrance to that blest abode, shall we
Not count the present things but "loss and dross," and lightly touch
Each object that might hold our heart's affections to this earth,—
For *where our treasurer is, e'en there our heart will also be!*

—G. W. S.

WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES,
THAT EVERYONE MAY READ IT FLUENTLY. -- HABAKKUK 2:2.

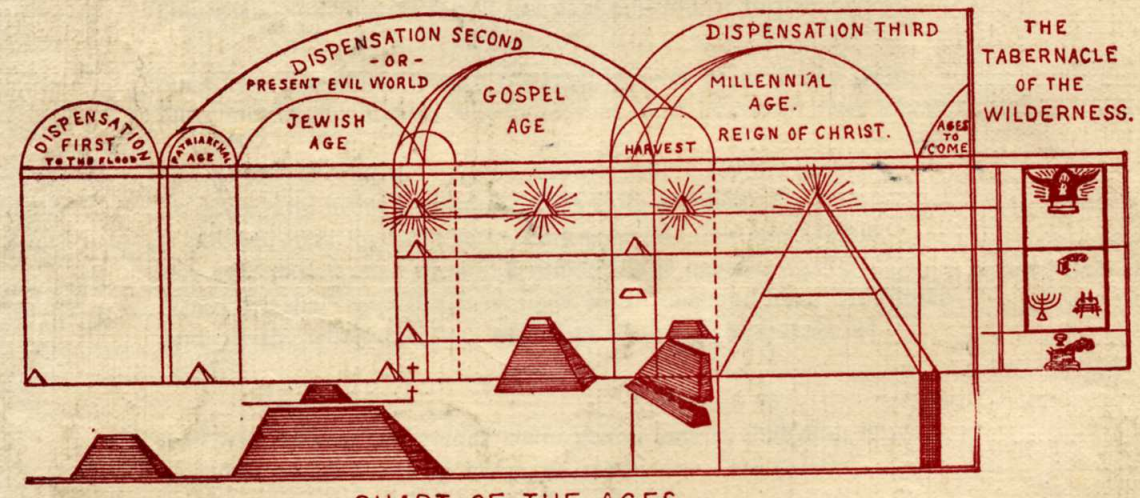


CHART OF THE AGES.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM." (Luke 12:32.)